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# Notes on Pentateuch

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ASBURY THEOLOGICAL SEMINARY  
Department of English Bible

EB 502. PENTATEUCH. Three hours. Traina.

COURSE OBJECTIVES:

1. In the area of Method-- The primary emphasis in methodology is on the extensive study of biblical books, that is, on the study of books and major units of books as wholes, in contrast to the intensive study of brief portions. As a result, the student should develop in his ability to do the following.
  - a. Survey (pre-view) books as wholes, including:
    - 1) Identifying the general materials of a book (biographical, historical, ideological, etc.), and the specific materials by giving each chapter a brief title by which its contents can be recalled by association (MBS, pp. 55-50,77,W);
    - 2) Locating the main units and sub-units of a book, and observing the major laws of relationship operative within and between these units (MBS, pp. 49-55);
    - 3) Asking a few key questions concerning each major law of relationship observed, designed to discover the interpretive significance of the presence of each law (MBS, pp. 95-111);
    - 4) Identifying strategic areas or key verses which provide insight into a book as a whole;
    - 5) Noting evidence, if any, bearing on such higher critical matters as the identity of the writer and recipients, and the occasion, date, and place of writing;
    - 6) Observing other major features in the book as a whole, including literary characteristics not previously noted.
  - b. Interpret individual parts of a book in light of their relations to other parts and to the book as a whole, and in the process answer some of the questions raised during the survey.
  - c. Synthesize the findings made in a book in order to arrive at the major emphases in the whole, involving the use of such techniques as charts, thematic summaries, brief essay statements, topical summaries, or lists of truths, and in the process answer some of the questions raised in the survey.
  - d. Interrelate books which are interdependent, as is true of the Pentateuch.
2. In the area of CONTENT--- The student should be able to set forth and discuss the following in relation to the Pentateuch:
  - a. The distinctive literary arrangement of each book, including its major units identified by chapter and theme, the main relationships operative between these units, and the specific materials involved in these relationships;
  - b. The major motifs which are communicated through the literary arrangement of each book and through the Pentateuch as a whole, including the theology presented by portraying God as Creator and Covenant-Maker and Covenant-Keeper, the concept of historical revelation, the significance of the Exodus, the meaning and role of Law, and the significance of the Levitical Cultus, with specific illustrations and substantiations located by chapter.



3. In the area of BIBLICAL THEOLOGY--The student shall evidence an awareness of the implications of pentateuchal motifs for understanding other parts of the Old Covenant and essential components of the New Covenant, especially with regard to Covenant-Redemption, Law and Grace, the Atonement, and Election.
4. In the area of ATTITUDE-- The student should:
  - a. Grow in his appreciation of the value of studying the Bible by books and of approaching books as wholes;
  - b. Desire to continue developing in the skills involved in studying books as wholes;
  - c. Prize the importance of the Pentateuch for biblical understanding and for Christian proclamation and teaching;
  - d. Intend to delve more deeply into the Pentateuch.

## COURSE TEXTS--

1. Revised Standard Version
2. METHODICAL BIBLE STUDY--R. Traina
3. PRINCETON BIBLIOGRAPHY FOR BIBLE STUDY

## COURSE REQUIREMENTS---

1. Punctual class attendance. You will be asked to report absences, if any, at the close of the semester. Punctuality and absences will be considered in evaluating the work of the course.
2. The preparation of the following lessons in writing, unless otherwise indicated. The lessons will be due at the beginning of the class hour on the day specified by the professor. Late lessons will not be accepted unless permission is granted on the basis of an emergency.
3. A final examination based on course objectives.

## LESSON I -- Fall Narrative. Genesis 2:4-3:24.

- A. Read METHODICAL BIBLE STUDY, pages 36-49 and 49-62. Keep these materials in mind as you do the succeeding studies.
- B. FALL NARRATIVE -- Genesis 2:4-3:24.
  1. Read 1:1-2:25 rapidly to determine how 1:1-2:3 provides significant background material for interpreting 2:4-25.
  2. Indicate the main emphases of 2:4-25.
  3. Read chapter 3 against the background of 2:4-25. How does a recognition of the relationship between these two units illuminate the emphases of chapter 3?
  4. What are the main movements in the narrative of chapter 3? How many different facts would you know about temptation and sin if this were the only chapter on the subject in the Bible? In summary, what was the essence of Eve's and Adam's sin?

## LESSON II - Abraham Narrative. Genesis 11:27-25:18. 2/32

- A. Read the remainder of the Adam Narrative, the Flood Narrative, and the Babel Narrative. What major emphases are found in chapters 4-11 and how do these emphases relate to what precedes and follows?
- B. ABRAHAM NARRATIVE -- Genesis 11:27-25:18
  1. Name the chapters of this narrative and look for inter-relations between them. State in a paragraph the main human-historical emphases found in these materials as a whole.
  2. Trace the promise-covenant motif in these materials. List your main findings on the subject, especially as to the meaning of the covenant.

3. What are the main characteristics of Abraham emphasized in the narrative? How do they reflect his relation to God?
4. Compare and contrast the emphases in the Abraham narrative to those in previous chapters. How does the Abraham narrative illuminate the covenant solution to the problem of sin and judgment as set forth in Genesis 1-11?

LESSON III -- Jacob Narrative - Genesis 25:19-36:43. *6-7 hrs. Mar. 1*

- A. Name the chapters of this narrative. Into what natural groupings do the chapters fall, and what major relations exist within and between these groupings? What are the main human-historical emphases of the narrative?
- B. Note that Jacob's name was changed in the wrestling incident of chapter 32. Reflect on the specific ways in which the events in the preceding chapters contribute to an understanding of the wrestling incident. How do the events of the succeeding chapters flow from it? In view of the answers to these questions, what was the meaning of the wrestling match between Jacob and the angel, and why was Jacob's name changed to Israel following this incident?
- C. Standard question:  
Study the references made to the promises and the covenant. Indicate the main emphases found and their relation to what precedes.

LESSON IV -- Joseph Narrative - Genesis 37-50. *Mar. 4*

- A. Name the chapters of the Joseph Narrative, indicate relations between them, and state the main human-historical theme of the narrative.
- B. Locate and list all references to God. Select a few of the most significant references, and in each case do the following: 1) enter recreatively into each situation before God affects it, attempting to describe the thoughts, emotions, and reactions you would have if you were in Joseph's place; 2) note the different facts affirmed or assumed about God; and 3) contrast what might have happened to what did happen as a result of the activity of God. Summarize your findings in a paragraph.
- C. Standard question: see above.

LESSON V -- Creation Narrative. Genesis 1:1-2:3. *Mar. 8*

- A. Study this segment in terms of the separate days of Creation. What is created on each day, and how are the various days related to each other? What is the connection between verses 1-2 and the days of creation?
- B. Analyze the segment to discover its most significant literary features. On the basis of your findings, what do you infer regarding the author's main purpose?
- C. Note the times God is mentioned and the verbs of action used. Indicate as thoroughly as possible the different aspects of God's being implied by each verb. What main theological concepts emerge from this study?
- D. In view of your study, state in a paragraph or two the primary purpose of this segment and its chief contributions to Genesis as a whole.
- E. State briefly in essay form the problem of sin set in Genesis, and the solution provided for it.

LESSON VI--Read the book rapidly at least once at one sitting if possible. Follow the steps outlined under COURSE OBJECTIVES, 1, *3-15* *Exodus*: Survey of books as wholes.

*Spend most time on the last 4.  
do 5 and 6 in a minor way*

LESSON VII -- Exodus 1:1-6:9.

- A. What is the setting of Exodus according to chapter 1? What reasons are given for this setting, and how do the contents of Genesis help to illuminate them?
- B. Read the narrative of chapter 2 to discover its major purposes.
- C. What is the significance of the burning bush experience at the beginning of chapter 3? Analyze and paraphrase Moses' objections to God's call according to chapters 3 and 4, and God's answer to each objection. What ideas recur in God's replies? Why did Moses finally agree to go to Egypt?
- D. What questions are raised in 5:1-6:9, by whom and why? Study the verbs in God's answer to Moses in 6:2-9 to discover their significance. State the essence of God's answer in a paragraph and relate it to the previous events.

LESSON VIII-- Exodus 7-18. 3-24

- A. Read rapidly chapters 7-12, noting the references where "know" is found. Study the use of the verb "know." What is the subject and object in each case? Put your findings in your own words where possible. How does this study illuminate the purpose of the plagues? What other features of the plagues substantiate your analysis? In the light of your study, relate the plagues to 6:1-8.
- B. Contrast the reactions of the Israelites in 6:9 and 14:31-15:1. What made the difference, and how is your conclusion supported by the characteristics of God stressed in the Song of Moses (Exodus 15)?
- C. Note that "know" is also found in 18:11. What is the subject and object there? Relate this incident to the movement of the book thus far. Summarize the purpose of the deliverance in light of your findings.

LESSON IX -- Exodus 19-24. 4-5

- A. Read chapters 19-24 to note their structure. *of the unit as a whole.*
- B. Recreate imaginatively the sights and sounds of chapter 19. How did the Israelites react to them? How would you have reacted had you been at Mount Sinai? In view of your study attempt to determine the general and specific functions of these sights and sounds.
- C. What motives for keeping the law are suggested in chapters 19 and 20? How does an awareness of these motives help to explain the reason for placing the commandments concerning worship first?
- D. State the meaning and significance of each commandment in your own words. In what sense are the commandments the logical outgrowth of what precedes, especially in chapters 19 & 20? (of the 10 commandments)
- E. Why is the Decalogue found in chapter 20 rather than in an earlier chapter? In other words, what is the significance of the historical and psychological context of the Ten Commandments?

LESSON X -- Exodus 25-40 4-12

- A. Scan these chapters quickly to discover their major units and how these units are related to each other.
- B. Contrast chapters 32-34 to what follows with a view to finding the purpose of this seeming digression.
- C. Study the construction of the Tabernacle in chapters 35-40 from the standpoint of the following questions: 1) who participated? 2) how were they motivated? 3) what did each contribute? 4) what specifications were followed? 5) with what purpose? 6) with what results?
- D. Summarize the various main facts stressed regarding "the way out" in the book-as-a-whole. In what sense does Exodus 40:16-38 serve as a climax of the book's development? Relate the main emphases in Exodus, especially in connection with the covenant, to Genesis.

LESSON XI -- Survey of Leviticus .

4-19

Follow the survey suggestions of Lesson VI.

LESSON XII -- Leviticus 1-7. (4 hours)

4-24 *See Thursday*

- A. What are the various offerings discussed in chapters 1-7? Trace the major steps of each offering. Put yourself in the place of the offerer and attempt to discover your own reaction to each of these steps. On the basis of such empathy indicate the seeming purpose of each step.
- B. How are the offerings similar and dissimilar? In this light what seems to be the distinctive idea of each offering? Looking at the offerings as a whole, what is their general purpose? How are they related to the remainder of Leviticus?
- C. What different facts do these offerings teach about God, man, sin, and redemption?

LESSON XIII -- Survey of Numbers.

4-29

Follow the suggestions of Lesson VI.

LESSON XIV - Survey of Deuteronomy.

5-6 *Friday*

Follow the suggestions of Lesson VI.

LESSON XV -- Deuteronomy 5-11.

5-12 *Thursday*

- A. Read these chapters rapidly to discover their major theme or themes.
- B. Study carefully the uses of "fear" and "love." What does each involve in view of its usage? How are they related to each other, and what is the bearing of this relation on the meaning of each?
  - ~ In view of your study, list the various reasons why true obedience to God's Law must include fear and love. In the process keep in mind Jesus' summary of the Law in Matthew 22:34-40 and its connection to this discourse.
- D. Give a title and text to this sermon. Outline the sermon in terms of two or three main points.

LESSON XVI -- Deuteronomy 12-26 and 27-30.

A. Deuteronomy 12-26.

1. Scan these chapters to discover the general nature of their regulations and the various areas of human experience covered by them.
2. How are chapters 12-26 related to chapters 5-11, and what is the significance of this relation in view of the contents of chapters 12-26?
3. Give a title and text for this sermon.

B. Deuteronomy 27-30.

5-13 *Friday - 2 hrs.*

1. Chapter 27 consists of instructions for a drama which was to be enacted when Israel reached Canaan (Joshua 8). Recreate as best you can the scene which was to take place. Locate Mount Ebal and Mount Gerizim.
2. What reasons are given for the curses and blessings in chapters 27-28, and to what areas do the curses and blessings apply? What is the significance of your findings?
3. Make a general analysis of the contents of chapters 29-30. What is their function in relation to chapters 27 and 28?
4. Meditate on the instructions for the ceremony in chapters 27 and 28 and the aftermath in chapters 29-30. What is the central emphasis of these chapters and what different facts are stressed regarding it? How are these chapters related to the development of the book?
5. Give a title and text to this sermon. Outline the sermon in terms of two or three main points.

LESSON XVII -- Deuteronomy 31-33 and Synthesis.

A. Chapters 31-33.

1. Scan these chapters to discover their subject matter and structure.
2. Examine the song of Moses in chapter 32 with a view to listing the different characteristics of God mentioned and implied there.
3. Choose a title and key verse for chapter 32. Why is this chapter included in the book and why is it where it is?

B. Synthesis of Deuteronomy.

Write a summary of Deuteronomy on the basis of the subject Deuteronomy - A Study in Motivation. Include the following:

1. The problems Moses confronted;
2. His solutions, including his main motivations;
3. An analysis of the motivations to discover their grounds and their validity;
4. The relation of your findings to previous books, especially in regard to the covenant.

Avoid making a unit by unit summary or rewriting class notes. Let your approach be as fresh and as incisive as possible.

2/3 - lessons  
1/3 - examination



## INTERPRETIVE QUESTIONS BASED

### ON EACH MAJOR LAW OF STRUCTURE (STRUCTURAL QUESTIONS)

- I. COMPARISON -- What is the meaning of each of the elements compared? (Def.) What is the similarity(s) between them, and what is the meaning of this similarity(s)? (Def.) Why is the similarity(s) emphasized by the author? (Rat.) What are the full implications of the comparison? (Imp.)
- II. CONTRAST -- What is the meaning of each of the contrasting elements? What is the difference(s) between them, and what is the meaning of this difference(s)? Why is the difference(s) stressed? What does it imply?
- III. RECURRENCE (includes both Repetition and Continuity) -- What does the recurring element mean? Why does the author use it recurringly? What are the full implications of its recurring use?
- IV. CLIMAX -- What is the meaning of the high point of this unit? How do the preceding materials lead to this high point? Why does the author use this climactic movement? What are its full implications?
- V. CRUCIALITY -- What is the meaning of the crucial portion? How does it serve to change the direction of the book? How does what precedes lead to it, and how does what follows flow from it? Why does the author use this cruciality? What is implied by it?
- VI. INTERCHANGE (secondary law used to reinforce a primary relationship) -- What is meant by each of the alternating elements? Why does the author use interchange? What are its full implications?
- VII. PARTICULARIZATION or GENERALIZATION -- What is the meaning of the general statement and of the particular statement(s)? How does the general statement illuminate the particular statement(s), and how does the particular statement(s) illuminate the general statement? Why use such particularization/generalization? What does it imply?
- VIII. CAUSATION or SUBSTANTIATION -- What is meant by the cause(s) and by the effect(s)? How does the cause(s) result in the effect(s), or how does the cause(s) substantiate the effect(s)? Why use this causal/substantiative movement? What is implied by it?
- IX. INSTRUMENTATION -- What is meant by the end or purpose, and what is meant by the means? How do the means serve as an instrument(s) for realizing the end? Why does the author use this instrumental relationship? What are its full implications?
- X. PREPARATION/REALIZATION or INTRODUCTION -- What is meant by the preparatory material, and by the material for which preparation is made? How does the preparatory or introductory material make you ready for what follows? Why use this preparatory movement? What does it imply?
- XI. SUMMARIZATION -- What is the meaning of the summary statement? How does it summarize the materials involved? Why such summarization? What is implied by it?

XII. INTERROGATION -- What is the meaning of the question (problem) and of the answer (solution)? How does the answer (solution) resolve the question (problem)? Why use such interrogation? What are its full implications?

Note the following regarding the use of these questions.

1. Primary use is made of the three major types of questions: definitive, rational, and implicational. These are the questions which are the most meaningful in exploring structural observations. Sometimes, however, the auxiliary types of questions (who, when, where, and how) may be relevant, depending on the specific material involved in the relationship.
2. Structural questions should be asked about each primary law operative between major units. It is best to ask the questions when each law is observed rather than waiting until all of the laws are observed.
3. The questions should follow an orderly sequence: definition, reason, implications.
4. The questions above are expressed in general terms. They should be particularized as much as possible by including the specific materials involved in the use of the law. At the same time, unnecessary details should be avoided.
5. Questions should be asked in a variety of ways when possible. Note the use of "how" questions above for definition.
6. If all of the instances of the use of a law are not discovered, it is sometimes helpful to ask an observational question: What are the contrasts here? What are the recurring elements in the unit? Similar observational questions can be asked regarding the other laws.
7. A mechanical use of these questions should be avoided as much as possible. These examples are provided to increase your understanding as a basis for asking structural questions without reference to this list.

## APPENDIX I

### Suggestions for Lessons

#### Criteria for Excellence:

1. Induction -- base conclusions on the concrete evidence of the text
2. Accuracy -- draw valid inferences from the text
3. Originality -- take a fresh approach to the material, using your own words and finding new ways of expressing biblical truth
4. Depth -- probe beneath the surface of the text to find these truths which are not self-evident as well as those that are
5. Organization -- systematize your findings so as to correlate similar ones and so as to indicate logical progression
6. Relative Thoroughness -- be as complete as possible within the time limits
7. Clarity -- try to express your thoughts in an unambiguous way

#### Miscellaneous Suggestions:

1. Give specific chapter and verse references to indicate the textual bases for your findings. *very important*
2. Be structure-conscious and pinpoint relationships in terms of specific laws of structure.
3. Differentiate between primary and secondary relationships.
4. List ideas whenever possible rather than using essay statements.
5. Be analytical in your answers--identify components of statements, give them a proper label, and indicate the relations between them. *very important*
6. Cover the entire lesson within time limits.
7. Select an area of special importance in each lesson and probe it in greater depth than is done for the rest of the lesson.
8. Experiment with charts and diagrams as a visual means of recording your findings and indicating relationships.
9. Distinguish between those findings which are noteworthy and those which are not.
10. Ask about any procedural matters which are unclear or in relation to which you need help.
11. Be punctual in preparing your lessons, since only those lessons which are on time, excluding an emergency, will be accepted. In case of an emergency, please check with the professor.
12. Compare and contrast your outside work with class findings to discover areas of strength and of need.



①

METHOD - PENTATEUCH

②

"UNDERSTANDING

IS THE REVERSAL

OF THE CAUSAL PROCESS."

WILHELM DILTHEY

1a

## CORRELATION BETWEEN SYLLABUS AND STEP-BY-STEP DESCRIPTION:

### ① SURVEY OF BOOKS AS WHOLE

SYLLABUS, p.1, = STEPS, p.1, #2a  
#1, a

### ② INTERPRETATION OF PARTS IN LIGHT

OF WHOLE

SYLLABUS, p.1, = STEPS, pp.1-3,  
#1, b b-3, d

### ③ SYNTHESIS

SYLLABUS, p.1, = STEPS, p.3,  
#1, c #3e

②

METHOD (CONT.)

LITERARY

③

CAUSAL PROCESS: (WRITING)

AUTHOR'S PURPOSE

AND MESSAGE

(CAUSE)



LITERARY

MEANS

(MATERIALS

AND ARRANGE

MT)

(EFFECT-MEAN)

INTERPRETIVE PROCESS: (UNDERSTANDING)

REVERSAL



METHOD: HOW TO MOVE FROM LITERARY  
MEANS TO THE UNDERSTANDING OF THE  
AUTHOR'S PURPOSE AND MESSAGE!

③

METHOD (CONT.)

THEOLOGICAL

MODE OF BIBLICAL THEOLOGY =

MODE OF SCRIPTURE =

MODE OF HISTORY



CAUSAL PROCESS

BEING —→ ACTS (DOING)  
(CAUSE) (EFFECTS)

INTERPRETIVE PROCESS

REVERSE

BEING ← — ACTS (DOING)

(APPLIES TO HUMAN & DIVINE HISTORY)

③

④

APPROACHES TO

THEOLOGY

④

PHILOSOPHICAL APPROACH:

I THINK GOD —→ ∴ GOD IS

BIBLICAL-HISTORICAL APPROACH

GOD ACTS —→ ∴ GOD IS  
(NON-WORD  
&  
WORD ACTS)

⑤

# BASIC MEANING OF METHOD IN BIBLE STUDY:

A STEP-BY-STEP, CORRECT, ORDERLY, AND THOROUGH PROCEDURE WHICH ACCOMPLISHES EFFICIENTLY THE TWO-FOLD TASK OF DISCOVERING THE PAST-HISTORICAL MEANING OF THE BIBLICAL TEXT AND OF RELATING THAT MEANING TO PRESENT-HISTORICAL SITUATIONS.

⑥

## THREE EMPHASES IN STUDY OF BOOKS-AS-WHOLE

⑥

① [SURVEY]-OBSERVE BOOK-AS-WHOLE (PRE-VIEW) (OBS<sup>n</sup>)

(INCLUDES INT. QUESTIONS)

② [ANALYSIS]-STUDY OF INDIVIDUAL PARTS IN RELATION TO EACH OTHER AND TO THE BOOK AS

A WHOLE (OBS<sup>n</sup> & INTERPRET<sup>n</sup>)

(ALSO INT. QUESTIONS)

③ [SYNTHESIS]-INTERRELATING THE PARTS SO AS TO ARRIVE AT AN UNDERSTANDING OF THE WHOLE (INTERPRET<sup>n</sup>)



7

## SURVEY

- ① BASES FOR INITIAL SURVEY
- ② PROCEDURES FOR SURVEY
- ③ TIME FOR SURVEY
- ④ NATURE OF SURVEY -  
OBSERVATIONAL, TENTATIVE
- ⑤ FACETS OF SURVEY

①

8

## SURVEY - PENT.

BASES FOR INITIAL SURVEY  
OF BOOK AS WHOLE:

- ① LITERARY PRINCIPLE
- ② CONTEXTUAL PRINCIPLE
- ③ PROCEDURAL PRINCIPLE

①

① PROCEDURES

FOR SURVEY - PENT.

SEVERAL READINGS

① RAPID WORD-FOR-WORD  
READING

② SCANNING / SKIMMING  
(GLANCING OR RUNNING THROUGH  
RAPIDLY)

BASIC PRINCIPLE: DO NOT

GET BOGGED DOWN

IN DETAILS—MOVE

RAPIDLY!

②

⑩

METHOD (SURVEY) - PENT.

⑨a

TIME FOR SURVEY

RELATIVELY BRIEF -  
DEPENDENT ON LENGTH  
& COMPLEXITY OF BOOK

NATURE OF SURVEY

- OBSEVATIONAL  
- TENTATIVE (SUBJECT  
TO CORRECTION  
AND/OR COMPLETION  
AT LATER STAGES  
OF STUDY PROCESS)

⑪

FACTS OFSURVEY

(SEE SYLLABUS, p. 1, 1. a. - SURVEY)

⑩

① MATERIALSSPECIFIC - CH. TITLES  
GENERAL② STRUCTUREMAJOR STRUCTURAL  
UNITS③ QUESTIONS -STRUCTURAL Qs (DEFINING-MODAL; RATIONALE; IMPLICATIONS)  
BETWEEN UNITS  
RELATIONS  
WHALE  
LAW OF  
STRUCTURE④ STRATEGIC AREAS⑤ HIGHER CRITICAL DATA⑥ OTHER MAJOR IMPRESSIONS

⑫

I. MATERIALS(SPECIFIC - CH. TITLES)PURPOSES:

- REFLECTION
- RECOLLECTION
- REFERENCE
- RELATIONSHIPS

⑪



(3)

I.

MATERIALS

(FIRST

READING)

(11)

(SPECIFIC)

CHAPTER TITLES

1. OBSERVATIONAL, DESCRIPTIVE
2. ACCURATE, SUITABLE
3. DISTINCTIVE, RELATIVELY  
UNIQUE
4. SPECIFIC
5. BRIEF - (THREE TO FIVE WORDS)
6. ASSOCIATIVE, SUGGESTIVE  
(OR - COMPREHENSIVE)
7. MEMORABLE
8. PERSONAL, INDIVIDUAL

(14)

SPECIFIC MATERIALS

(12)

CHAPTER TITLES

GEN. 1 - GOD CREATES HEAVENS

AND EARTH

GEN. 2 - GOD FORMS ADAM

AND EVE

GEN. 3 - EVE AND ADAM EAT FRUIT

GEN. 4 - CAIN KILLS ABEL

GEN. 5 - GENERATIONS OF ADAM

"

1	2	3	4	5	6	7	8	9	10	ETC.
TITLE	TITLE	TITLE	ETC.							



⑤

# MATERIALS

(GENERAL)

(MBS, 55-59)

KINDS:

- ① BIOGRAPHICAL (PERSONS)
- ② HISTORICAL (EVENTS)
- ③ CHRONOLOGICAL (TIMES)
- ④ GEOGRAPHICAL (PLACES)
- ⑤ IDEOLOGICAL (IDEAS)

MATTER OF PRIMACY:

- SCOPE (OVERVIEW)
- FOCUS

⑫

# MATERIALS

(GENERAL)

⑫

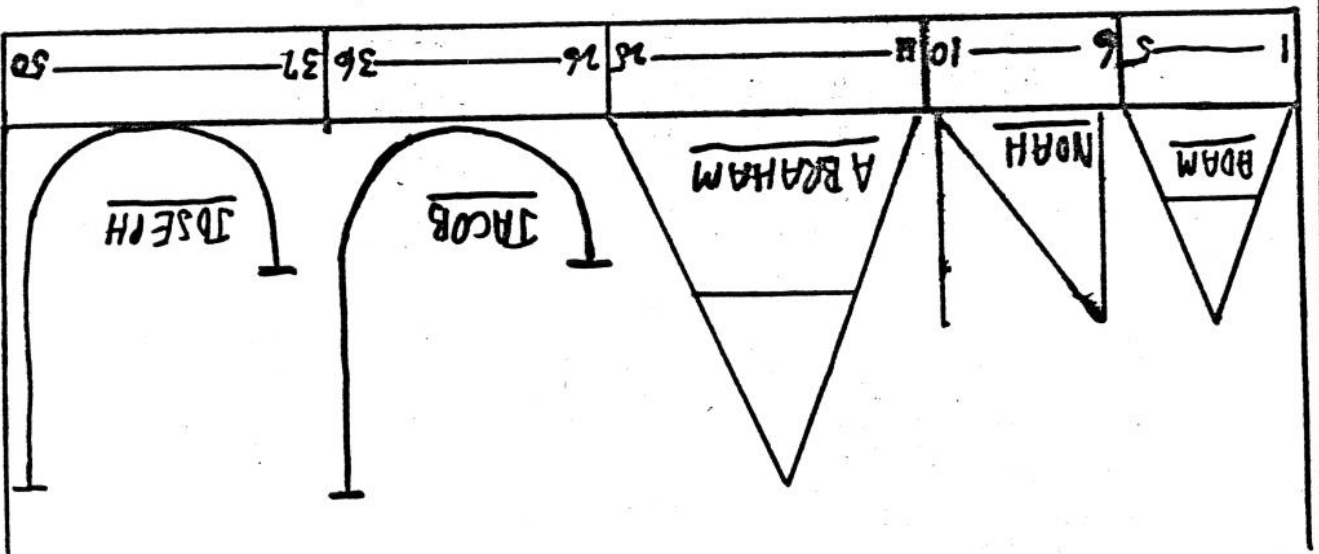
## ① CHARACTERISTICS

- PRIMACY AS TO TYPE - TYPES OVERLAP
- DOMINANCE IN BK-AS-WHOLE - OVERALL IMPRESS-  
VS CHAPTER BY CH. ANALYSIS
- ② PURPOSES

- FEATURES FOR OBS<sup>n</sup>/INT<sup>n</sup>
- CLUES TO STRUCTURE
- BASIS FOR SYNTHESIS

⑫

(17)



(13)

GENESIS SURVEY (BIOGRAPHICAL)

(18)

## II MEANING OF STRUCTURE

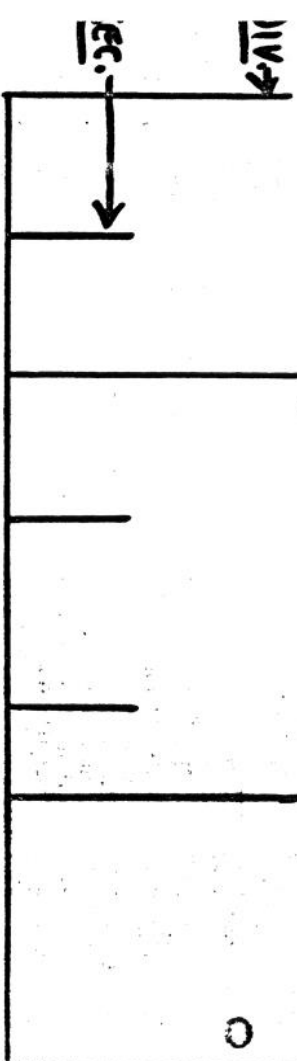
(15)

"... THE ARRANGEMENT  
OF PARTS, ELEMENTS,  
OR CONSTITUENTS... (MATTHEWS)  
ANYTHING COMPOSED OF  
PARTS ARRANGED TOGETHER  
IN SOME WAY..." (AMÉR. COLL.  
DICT.)  
(CF. COMPOSITION - THE PUTTING  
OF TWO OR MORE PARTS TO-  
GETHER SO AS TO MAKE ONE  
OUT OF THEM.) - SEE RUSKIN

## ⑭ STRUCTURE

⑮

- ① IDENTIFY MAJOR UNITS  
(DIVISIONS) - PERHAPS ALSO  
MAIN SUB-UNITS, SUCH AS  
SECTIONS, ESR. IN LONGER  
BOOKS (CF. MBS, 36-37)



- ② IDENTIFY MAJOR RELATIONSHIPS  
BET. DIVISIONS AND THE SPECIFIC  
MATERIALS WITH WHICH THEY  
ARE USED (INC. WEAVE REFERENCES)

⑯

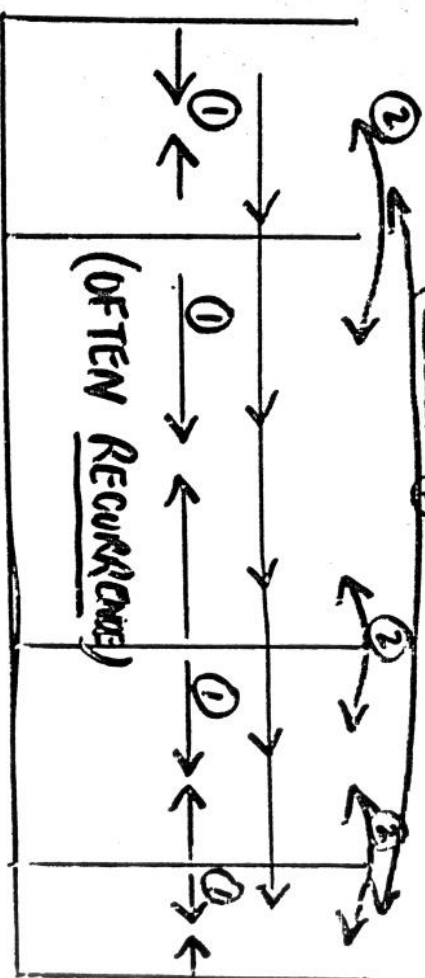
## STRUCTURE

⑰

BASIS FOR EFFECTING TWO  
STEPS IS OBSERVING LAWS OF  
STRUCTURE:

## LAWS OF RELATIONSHIP

(MBS, 49-55)





(21)

MOST IMPORTANT

(17a)

STRUCTURAL LAWS

(MBS, 49ff.)

① COMPARISON② CONTRAST③ RECURRENCE

↗ Repetition  
 (same)  
 ↘ Continuity  
 (similar)

④ PIVOT (CRUCIALITY)⑤ PARTICULARIZATIONGENERALIZATION

[GENL. → PART.(S)]-OR [PART.(S) → GENL.]

(22)

LAWs (CONT.)

(17b)

⑥ CAUSATION/SUBSTANTIATION

[CAUSE → EFFECT]-OR [EFFECT ← CAUSE]

⑦ INSTRUMENTATION

[MEANS → END OR END → MEANS]

⑧ PREPARATION/REALIZATION⑨ INTERROGATION

[QUESTION → ANSWER]-OR [PROB. → SOLUT.]

⑩ SUMMARIZATION

(RELATION TO GENL. COMPONENT)

⑪ CLIMAX

(SUSPEND USE OF: CONTINUATION,

EXPLANATION/ANALYSIS,

INTERCHANGE, HARMONY)

(23) DISTINCTIONS RE (18)

LAW OF STRUCTURE:

- ① PRIMARY vs. SECONDARY
- ② IMPLICIT vs. EXPLICIT
- ③ SIMPLE vs. COMPLEX
- ④ GENERAL vs. SPECIFIC
- ⑤ CONSCIOUS vs. SUBCONSCIOUS

(24)

SURVEY (CONT.)

(18a)

CRITERIA FOR DISCOVERING  
PRIMARY LAWS:

- ① AMOUNT OF MATERIAL INVOLVED (MOST OR ALL MATERIAL OF UNIT)
- ② IMPORTANCE OF MATERIAL INVOLVED
- ③ RELATIVE DISTINCTIVENESS IN USE OF LAW
- ④ NATURE OF LAW

(25)

SURVEY (CON)

(186)

GENERAL (LESS PRECISE) (VS) SPECIFIC (MORE PRECISE) IDENTIFY  
OF LAWS: (IN CERTAIN CASES)

GENL.

SPEC.

PREP<sup>n</sup>/REAL<sup>n</sup>→ ① PART<sup>n</sup>/GEN<sup>n</sup>- CAUSAT<sup>n</sup>/SUBST<sup>n</sup>- INSTRUM<sup>n</sup>- INTERROGATION② RECURRENT OFCAUSATION→ ② CLIMAX③ CONTRAST &CAUSATION→ ③ PIVOT④ CONTRAST

[FTT]

④ INTERROGATION(SOLUTION  
VS.  
PROBLEM)

(26)

II. STRUCTURE

18c

AIM AT BECOMING

STRUCTURE-CONSCIOUS!

LOOK FOR STRUCTURAL

LAWS EVERYWHERE!



## THE KINDS OF INTERPRETIVE

19

### QUESTIONS

(MRS, 95-III)

#### ① MAJOR

a. DEFINITIVE - WHAT?

b. RATIONAL - WHY?

c. IMPLICATIONAL - WHAT THEN?

(PRIMARY FOR STRUCTURE) (SEE SAMPLE SHEETS)

#### ② AUXILIARY (REFINEMENT OF DEFINITIVE QUESTION)

a. TEMPORAL - WHEN?

b. LOCAL - WHERE?

c. IDENTIFICATIONAL - WHO? WHAT?

\* d. MODAL - HOW?

28

## IMPLICATIONS

19a

① IMPLICIT RATHER THAN EXPLICIT

② WHAT IS IMPLICIT IN EXPLICIT STATEMENTS.

IS JUST AS MUCH A PART OF THOSE

STATEMENTS AS WHAT IS EXPLICIT - IMPORTANT

③ IMPLICATIONS MUST BE DETERMINED BY

EXPLICIT DATA

④ IMPLICATIONS INVOLVE TWO ELEMENTS:

⑤ INTERPRETIVE, NOT APPLICATORY

ASSUMPTIONS → EXPLICIT → OUTGROWTHS

(WHAT MAKES

IT POSSIBLE)

(WHAT FLOWS/

Flows FROM IT)

GREAT CARE SHOULD BE USED  
IN FINDING IMPLICATIONS!

(19)

IMPLICATIONS

(INTEPRETIVE, NOT APPLICATORY)

1196GEN. 1:1 - GOD CREATED THE HEAVENS ANDTHE EARTH ( N 7 7 - SHAPE, CARVED )1) ASSUMPTIONS: (ESR. ABOUT CHARACTER OF GOD)a) THE REALITY/EXISTENCE OF GODb) DISTINCT FROM CREATION - PRE-EXISTENT TO CREATIONc) THE VAST POWER & INTELLIGENCE OF GODd) A GOD OF PURPOSE ETC.2) OUTGROWTHS:a) HAS GREAT CONCERN FOR HIS CREATIONb) IS ABLE TO CONTROL THE DESTINY OF CREATION - THE UNIVERSE WHICH HE HAS MADEc) IS ABLE TO REPAIR/REDEEM CREATION ETC.

(30)

(20)

PATTERN FOR RECORDINGFEW PRIMARY LAWS, THESPECIFIC MATERIALS WITH WHICHEACH LAW IS USED, AND THEFEW STRUCTURAL Qs RAISEDON THE BASIS OF EACH LAWAND THE SPECIFIC MATERIALSWITH WHICH IT IS USED.I. LAW (BY NAME - SIMILE OR COMP.)SPECIFIC MATERIALS (INC. V. REFS.)FEW INT. QsII.LAWMATERIALSETC.QUESTIONS



SURVEY FORM  
(SUGGESTIVE)

31

CHAPTER TITLES		DIVISIONS & SUB-UNITS	

GENERAL MATERIAL:

① PRIMARY LAW → SPECIFIC MATERIALS (INC. VERSE REFS.)

↓  
INTERPRETIVE QUESTIONS

ETC.

② PRIMARY LAW → SPEC. MAT.

↓  
Qs

FEW STRATEGIC AREAS & REASONS  
FOR CHOICE OF EACH

32

GENESIS (BEGINNINGS)

21

MAIN STRUCTURAL LAWS & MATERIALS  
INTERPRETIVE QUESTIONS

I. RECURRENCE LAW

① BIOGRAPHICAL [ADAM (1-5), NOAH

(6-10), ABRAHAM (11-25), ISAAC

& JACOB (26-36) & JOSEPH (37-50)]

QUESTIONS:

② EXPRESSION OR EQUIVALENT:

"THESE ARE THE GENERATIONS

OF" (2:4; 5:1; 6:9; 10:1, 32; 11:10;

11:27; 25:12; 25:19; 36:1; 37:2)

QUESTIONS:

WHAT IS MEANT BY THIS

EXPRESSION? (DEF.)

33

-2-

GENESIS (CONT)

2.2

WHAT IS INVOLVED IN (MEANT BY) ITS RECURRING USE, IN LIGHT OF ITS MEANING? (DEF.) WHY

Does the AUTHOR use the EXPRESSION RECURRINGLY? (RAT.) WHAT ARE THE FULL IMPLICATIONS OF THE RECURRING USE OF THIS EXPRESSION? (IMR.)

C RECURRENT OF CONTRAST - IN USE OF EXPRESSION: "THESE ARE THE GENS. OF"

1. USED TO INTRODUCE GENEALOGICAL TABLES (5:1; 10:1, 32; 11:10; 25:12; 36:1)

QUESTIONS:

WHICH GENEALOGIES FOLLOW THIS USE OF THE EXPRESSION? WHAT IS INVOLVED IN THE USE OF THE EXPRESSION TO INTRODUCE THESE

34

GENESIS

2.2a

USE OF "THESE ARE THE GENERATIONS OF..." OR EQUIVALENT: [N] = NARRATIVE [G] = GENEALOGY

- 2:4 - HEAVENS AND EARTH → [N] (ADAM)

- 5:1 - ADAM → [G]

- 6:9 - NOAH → [N]

- 10:1, 32 - SONS OF NOAH → [G]

- 11:10 - SHEM → [G]

- 11:27 - TERAH → [N] (ABRAHAM N.)

- 25:12 - ISHMAEL → [G]

- 25:19 - ISAAC → [N] (JACOB N.)

- 36:1 - ESAU → [G]

- 37:2 - JACOB → [N] (JOSEPH N.)

(35)

-3-

GENESIS (CONT.)

(23)

GENEALOGIES? WHY USE THE EXPRESSION  
IN THIS WAY? WHY USE IT RECURRINGLY?  
WHAT IS IMPLIED IN THIS USE OF  
THE EXPRESSION?

(2) USED TO INTRODUCE EXTENDED

NARRATIVES (2:4; 6:9; 11:27; 25:19; 37:2)

QUESTIONS:

WHAT IS THE NATURE OF THE  
NARRATIVES INTRODUCED BY THE  
EXPRESSION "THESE ARE THE GENEALOGIES"?  
WHAT IS INVOLVED IN USING THE  
EXPRESSION TO INTRODUCE  
NARRATIVES, AND ESPECIALLY TO  
INTRODUCE THESE PARTICULAR  
NARRATIVES? WHY USE THE

(36)

GEN. (CONT.)

(24)

EXPRESSION TO INTRODUCE  
NARRATIVES? WHY USE IT IN  
THIS WAY RECURRINGLY? WHY  
THE RECURRING USE OF THE  
EXPRESSION IN CONTRASTING  
WAYS: TO INTRODUCE GENEALOGIES  
AND NARRATIVES? WHAT ARE  
THE IMPLICATIONS OF THE  
ANSWERS TO THESE QUESTIONS?



INTERROGATION

GEN. SURVEY -

(CONT.)

<p><u>SIN</u> JUDGMENT.</p>	<p><u>COVENANT-RED<sup>n</sup></u> (HEBREW PATRIARCHS - PEOPLE)</p>
1	PROBLEM
11	12
	SOLUTION
50	50

NOTE: LAW OF PROPORTION

(MRS. (59-62) (QUANTITATIVE SELECTIVITY))

II. INTERROGATION BY PARTICULAR<sup>n</sup>

PARTICULAR<sup>n</sup>

GEN. SURVEY

(CONT.)

<p><u>PLACE - UNIVERSE, EARTH</u> <u>PEOPLE - MANY</u> <u>GENS.</u> <u>TIME - MANY</u> <u>MILLENNIA</u></p>	<p><u>PARTICULARS</u></p>
GENERAL	
1	12
11	50
	<p>→ FEW YEARS → FOUR GENER<sup>n</sup> (PATRIARCHS) → CANAAN, EGYPT</p>

WHY?

(39)

GEN. SURVEY - CONT.

(27)

QUESTIONS: (IDENTIFY KINDS)

WHAT IS INVOLVED IN THE  
PROBLEM AS SET FORTH IN  
CHS. 1-11? WHY IS IT EXPRESSED  
IN A GENERAL FORM? WHY IS  
THE PROBLEM PRESENTED AS  
IT IS? WHAT IS IMPLIED?

WHAT IS INVOLVED IN  
THE COVENANT-SOLUTION  
TO THE PROBLEM? HOW IS

(40)

GEN. SURVEY - CONT.

(27a)

IT ILLUMINATED BY THE  
PROBLEM AND VICE-VERSA?  
HOW DOES IT ACTUALLY  
RESOLVE THE PROBLEM? WHY  
IS THE PROBLEM SOLVED AS IT  
IS? WHAT ARE THE FULL  
IMPLICATIONS OF THE COVT.-  
SOLUTION TO THE PROBLEM?

(41) IV STRATEGIC AREAS

(KEY VERSES)

① REASONS FOR OBSERVING  
STRATEGIC AREAS

② KINDS OF STRATEGIC AREAS -  
AND BASES FOR OBSERVING  
THEM → RELATED TO PRIMARY LAWS!

a. DIRECTLY RELATED TO CERTAIN  
LAWS OF STRUCTURE, ESP.

- SUMMARIZATION (GEN.<sup>N</sup>/PART<sup>N</sup>)
- PIVOT
- INSTRUMENTATION
- CLIMAX

b. INDIRECTLY RELATED TO LAWS  
OF STRUCTURE - REPRESENTATIVE  
AREAS (E.G., INTERROGATION)

(42)

GEN. SURVEY - (CONT.)

STRATEGIC

AREAS - (REASONS)

GENESIS

① GEN. 1-3, ESP. CH. 3 - INDICATES  
ESSENCE OF PROBLEM AS  
PRESENTED IN GEN.

② GEN. 12:1-4, CH. 15 - ESSENCE  
OF CONT. - SOLUTION

43

# V. HIGHER CRITICAL

30

DATA-

# GENESIS

AUTHOR, RECIPIENT,  
OCCASION, DATE, & PLACE  
OF WRITING, ETC.

- (A) OBSERVATIONAL (WITHOUT PREMATURE INTERPRETATION)
- (B) TEXTUAL - INDEPENDENT (APART FROM SECONDARY SOURCES)
- (C) IMPLICIT AS WELL AS EXPLICIT, I.E.  
OMISSIONS
- (D) TENTATIVE - INCOMPLETE

44

## HIGHER CRITICISM

31

AUTHOR	RECIPIENTS	OCCASION	DATE	PLACE

31



45

# II. OTHER MAJOR IMPRESSIONS- GENESIS

(LITERARY FEATURES,  
ATMOSPHERE, ETC)

① GREAT CONCERN FOR  
BEGINNINGS (ETNOLOGICAL)

② PRIMARY FOCUS ON PERSONS  
WHO HAD A CLOSE RELATION  
WITH GOD.

ETC.

42

46

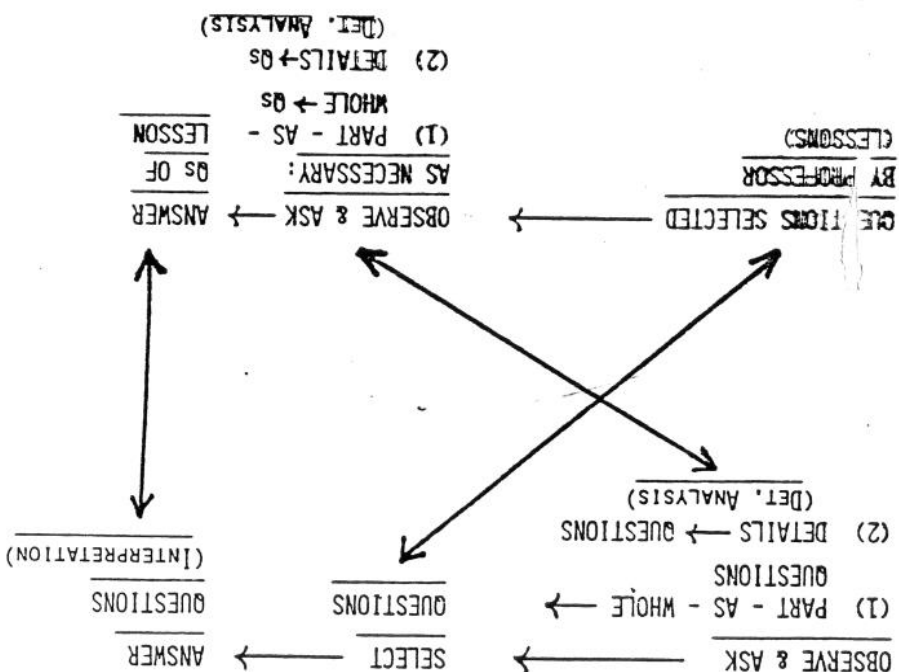
(NOTE: PROCESS  
REVERSED FOR  
EXPERIENCY)

LESSONS:  
(SELECTIVE)

IND. PROC.:  
(OPEN-  
ENDED)

RELATION OF INDUCTIVE STUDY  
PROCEDURE TO LESSONS

(PAUL, EPISTLES)





GEN. 1:1-3:25

(REC. OF PART<sup>N</sup>)

①

②

GEN. 1:1-2:3

CREATION OF  
ENTIRE UNIVERSE,  
INC. HUMAN  
BEINGS

GEN. 2:4-25

CREATION  
OF HUMAN  
BEINGS-  
IN EDEN

GEN. 3

ONE PARTICULAR  
ACT OF HUMAN  
BEINGS → AFTERMATH

④7 RELATION OF GEN. 1:1-2:3 →

2:4 - CH. 3

(PREP<sup>n</sup>/REAL<sup>n</sup> BY PART<sup>n</sup>)

"PROGRESSIVE REDUCTION"

HOW DOES GEN. 1:1-2:3 PREPARE FOR

WHAT FOLLOWS?

① DIVINE, SOVEREIGN, UNIVERSAL CREATOR -

- HAS AUTHORITY/POWER TO DETERMINE THE USE OF HIS CREATION - BECOMES LAW-GIVER (HAS PROPRIETARY RELATION TO CREATION - BELONGS TO HIM)
- HAS AUTHORITY/POWER TO DETERMINE THE DESTINY OF CREATION - IS ABLE TO BLESS/GIVE LIFE OR CURSE/PRODUCE DEATH

①

④8

GEN. 1:1-2:3 → 2:4 ff.

②

"CREATION IS DESTINY."

② HUMAN CREATION (MALE/FEMALE) -

NATURE & SIGNIFICANCE

- CLIMAX OF CREATIVE PROCESS - ALL ELSE EXISTS FOR THE SAKE OF HUMAN CREATION

- UNIQUELY MADE IN THE IMAGE OF GOD (1:26-28) - GIVEN GODLIKE DOMINION OVER EARTH, SEAS, AND AIR (PARTICULARS OF IMAGO DEI IN 2:4 ff.)

IMPLICATIONS:

- JUSTIFIES NARROWING INTEREST TO HUMAN CREATION AND PREPARATION TO REST OF CREATION - as contrasted with the rest of creation

49

GEN. 1:1-2:3 → 2:4ff.

3

### ANTHROPOCENTRIC AND GEOCENTRIC

- EXPLAINS SIGNIFICANCE OF HUMAN ACTIONS FOR EARTH/ COSMOS (cf. 3:17-18)

③ SETS FORTH IDEAL CREATION - Good (2:15) FROM WHICH THERE IS A DEVIANC, I.E. EVIL (>?) (cf. 2:9, 17; 3:5, 22)

TWO CONCEPTS OF THE ORIGINAL "GOODNESS" OF CREATION:

- ETHICAL - ORIGINAL "RIGHTNESS" OF CREATION
- TELIC - THAT WHICH PLEASES GOD AND FULFILLS HIS PURPOSE
- INNOCENCE - HARMLESSNESS

49a

GEN. 1:1-2:3

4

MEANING OF "GOOD" CREATION - BASED ON INDUCTIVE INFERENTIAL REASONING

① "Good" IS USED IN GEN 1 TO DESCRIBE THE WHOLE CREATION, INCLUDING NON-HUMAN, AMORAL (NON-VOLUNTARILY) CREATION (EVIDENCE FOR PREMISE #1: GEN. 1:10, 12, 18, 21, 25, 31)

② THEREFORE, "GOODNESS" MAY BE AMORAL (INFERENCE/PREMISE #2)

③ "RIGHTEDUSNESS" IS MORAL (EVIDENCE FOR PREMISE #3: GEN. 1:5, 6)

④ ∴ "GOODNESS" MAY NOT BE THE SAME AS "RIGHTEDUSNESS" (INFERENCE)

(TELIC VS ETHICAL CONCEPT) (INNOCENCE VS POSSIBILITY OF "Good" CREATION) (ABSENCE OF DEATH)

50

GEN. 2:4-25

1.

# I. SETTING - GARDEN OF EDEN ("PLEASURE")

## A. CONTENTS - FUNCTIONS

1. GENERAL - "EVERY TREE"  
(2:9)

2. SPECIFIC (2:9) - TWO TREES:

a. TREE OF LIFE

b. TREE OF THE KNOW-

LEDGE OF GOOD AND

EVIL [לֵיט (TOV) VS. רָע (RA)]

## B. LOCATION (2:10-14)

(SEE MACMILLAN, MAP 14)

51

GEN. 2:4:25

16

## MEANING OF "TREE OF LIFE":

① HUMAN CREATURES ARE DEPENDENT  
UPON AN EXTERNAL SOURCE FOR  
ON-GOING LIFE (PHYSICAL/SPRITUAL)  
(NEED)

② GOD HAS PROVIDED THE EXTERNAL  
SOURCE OF LIFE NECESSARY FOR  
REALIZING THE LIFE-POTENTIAL  
OF HUMAN CREATURES (TREE OF  
LIFE - SYMBOLIC OF CREATOR-GOD, WHO  
IS SOURCE OF LIFE)  
(PROVISION)

③ HUMAN CREATURES NEED ACCESS TO  
THIS DIVINE SOURCE OF LIFE, WHICH MEANS  
LIVING IN THE GARDEN BY LIVING IN  
HARMONY WITH GOD!

(CONDITION)



(52)

GEN. 2:4-25

(1a)

MEANING OF "TREE OF KNOWLEDGE  
OF GOOD AND EVIL"

I. NOT:

- A. HUMAN BEINGS WERE CREATED FOR MORAL DECISIONS (VALID)
- B. KNOWLEDGE OF GOOD AND EVIL IS NECESSARY FOR MORAL DECISIONS (VALID)
- C. EATING OF THE "TREE OF THE KNOWLEDGE OF GOOD AND EVIL" IS NECESSARY FOR THE INDIVIDUALS KNOW. OF GOOD & EVIL (INVALID)
- D. EATING OF THE TREE IS DISOBEDIENCE TO GOD (VALID)
- E. DISOBEDIENCE TOWARD GOD NECESSARY FOR MORAL DECISIONS (INVALID)

(53)

GEN. 2:4-25

(CONT.)

(1b)

MEANING OF "TREE OF KNOWLEDGE  
OF GOOD AND EVIL"

II. BUT:

- A. HUMAN BEINGS WERE CREATED FOR MORAL DECISIONS.
- B. KNOWLEDGE OF GOOD AND EVIL IS NEC. FOR MORAL DECISIONS.
- C. EATING OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL IS NOT NECESSARY FOR THE INDIVIDUALS KNOWLEDGE OF GOOD AND EVIL
- D. NOT EATING OF THE TREE IS ORDED. TOWARD GOD
- E. OBEEDIENCE TO GOD IS NECESSARY FOR MORAL DECISIONS (COMPLIANCE WITH GOD'S PROHIBITION. PROVIDES NEEDED KNOWLEDGE OF GOOD & EVIL)

(54)

GEN. 2:4-25

(1c)

TWO KINDS OF KNOWLEDGE OF

GOOD AND EVIL:

① CREATOR'S KNOWLEDGE - INDEPENDENT, ABSOLUTE, AND HOLY (WITHOUT

PARTICIPATION IN EVIL) - E.G., KNOWS THE DESTRUCTIVE CONSEQUENCES OF EVIL WITHOUT INVOLVEMENT IN EVIL AND EVEN BEFORE THEY OCCUR.

② CREATURES' KNOWLEDGE - DEPENDENT, LIMITED

② BASED ON PARTICIPATION IN EVIL, LEARNED MORE ABOUT EVIL

(55)

GEN. 2:4-25

(1d)

AND APPROXIMATES GOD'S KNOWLEDGE OF GOOD AND EVIL (cf. 3:5, 22). HOWEVER, SUCH KNOWLEDGE IS UNNECESSARY AND IN FACT IS DESTRUCTIVE.

② BASED ON AVOIDANCE OF EVIL - OBEDIENCE TO GOD'S COMMAND - SUCH KNOWLEDGE IS RELATIVE TO THE WORD OF GOD AND IS BASED ON FAITH IN THAT WORD - IS COMPLETELY ADEQUATE FOR RESPONSIBLE MORAL BEHAVIOR - KNOWS EVIL AS THE NEGATION OF GOOD (VIA NEGATIVIA).

(56)

GEN. 2:4-25

(12)

BASIS FOR ADEQUATE MORAL KNOWLEDGE OF GOOD AND EVIL - OBE.  
TO GOD'S WORD OF PROHIBITION  
RE THE TREE OF THE KNOWLEDGE  
OF GOOD AND EVIL - THE GREAT MORAL  
DICHOTOMY:

Good = Obedience to → Life (Blessed)  
(צוה) God's word

(vs)

Evil = Disobedience → Death (Curse)  
(ויעו) To God's word

(57)

2:4-25 (Emphases)

I. SETTING - EDEN (Pleasure)

- A. CONTENTS - FUNCTION
- B. LOCATION

II. CHARACTERS - HUMAN

- A. PHYSICAL BEINGS
- B. SPIRITUAL BEINGS
- C. RATIONAL BEINGS
- D. MORAL BEINGS
- E. SOCIAL BEINGS
- F. SEXUAL BEINGS
- G. SUPERIOR BEINGS
- H. INNOCENT BEINGS
- I. CREATURELY, DEPENDENT BEINGS

58

2:4-25 (CONT.)

29

### III. PROBLEM POSTED (ESP. 2:16-17) -

How SHALL THE HUMAN

CHARACTERS, SO PLACED AND  
SO ENDOWED, RESPOND TO  
THE COMMAND OF GOD?  
TO OBEY OR NOT TO OBEY -  
THAT IS THE QUESTION!

INVOLVES FOURFOLD RELATION-

SHIP:

- A. RELATION TO GOD
- B. RELATION TO SELF
- C. RELATION TO WORLD
- D. RELATION TO OTHERS

59

2:4-25 (CONT.)

3

IMPLICATIONS RE IMAGE OF GOD

#### 1. SIGNIFICANCE OF IMAGE /

LIKENESS (SIMILARITY, NOT  
IDENTICALNESS - DIALECTICAL  
RELATIONSHIP)

#### 2. NATURE OF IMAGE

a. ETHICAL CONCEPT - ORIGINAL  
RIGHTEOUSNESS (MATERIAL)

b. FRAGMENTARY CONCEPT -  
INDIVIDUAL FACETS STRESSED

(FORMAL)

- 1) RATIONAL BEINGS (RATIONAL)
- 2) SPIRITUAL BEINGS (IDEAL)
- 3) MORAL BEINGS (EXISTENTIAL)



⑥

IMAGE OF GOD (CON)

(GEN. 2:4-25)

④

C. HOLISTIC UNITARY CONCEPT -

PERSONAL BEINGS = CAPABLE

OF FREE, SELF-CONSCIOUS

DECISIONS - CAPABLE OF

(FORMAL) HEARING AND RESPONDING

FREELY TO THE WORD OF GOD

(PERSONAL, LIKE GOD - DISTINCTIVE-

LY HUMAN-CAPABLE OF  
INTERPERSONAL RELATIONS (I → YOU)

3. IMPORTANCE OF IMAGE FOR:

a. CONCEPT OF FALL (TOTAL DEPRIVITY?)

b. CONCEPT OF ELECTION

c. CONCEPT OF REDEMPTION

(RESTORATION?)

⑥

GEN. 3

I. MOTIVATION (3:1-5) (INDUCEMENT)

A. PROBLEM RE-INTRODUCED - THROUGH

SERPENT (3:1-3)



CHARACTER  
ACTION

B. TEMPTATION PROPER (3:4-5)

A. FALSE VIEW OF SIN - FEAR OF

SIN DESTROYED

B. FALSE VIEW OF SELF - HUMILI-

LITY DESTROYED

C. FALSE VIEW OF GOD - FAITH

IN GOD DESTROYED

II.

CHOICE



(3:6a) - REACTION/RESPONSE (CAUSE)

SELF AND SERPENT → ABOVE GOD -

SELF-DEIFICATION - AUTONOMY -

DISOBEDIENCE

(62)

GEN. 3

(1a)

1. SERPENT'S QUESTION (3:1b),  
LEADING-CHALLENGES  
GOD'S AUTHORITY

2. WOMAN'S ANSWER (3:2-3)  
INDICATES CLEAR UNDER-  
STANDING OF GOD'S COMMAND-  
THOUGH PERHAPS EXAGGERA-  
TED- NOT MATTER OF  
IGNORANCE! RATHER-  
MATTER OF CLEAR KNOW-  
LEDGE OF GOD'S COMMAND-  
THEFORE, DISOBEDIENCE  
WOULD NOT MERELY BE  
NOT IT BUT YLYG (REBEL).

(63)

GEN. 3

(1c)

SERPENT REVERSES  
GOD'S DICHOTOMY

**GOD** - OBEY. = יִיָּהּ (TOV) → LIFE  
DISOBEY. = יָיָ (RA) → DEATH

**SER-  
PENT** - OBEY. = יָיָ (RA) → LESS THAN  
Fullest LIFE  
DISOBEY. = יִיָּהּ (TOV) → NO DEATH  
Fullest LIFE

64

GEN. 3

1d

## ESSENCE OF SIN (3:6a)

NOT:

- NOT DESIRE FOR GOOD  
FOOD, ESTHETIC SIGHTS,  
OR WISDOM
- NOT GRATIFICATION OF THESE  
DESIRES

BUT: HOW/WHY DESIRES GRA-  
TIFIED!

REBELLION, EGOTISM, AUTONOMY,  
SELF-DEIFICATION (DETHRONEMENT  
OF GOD/ENTHRONEMENT OF SELF)

65

CH. 3 (CONT.)

2

### III. CONSEQUENCES (3:6b-24) => 2-RA

MOSES - (ETIOLOGICAL NARRATIVES)

ION

- A. 3:6b - EYE GAVE TO ADAM -  
CONTAGION OF SIN - SOCIAL
- B. 3:7 - EYES OPENED - SELF -  
CONSCIOUSNESS, SHAME,  
LOSS OF INNOCENCE
- C. 3:8-10 - HID THEMSELVES - GUILT,  
FEAR, ALIENATION FROM GOD
- D. 3:11-13 - EVASION & RECRIMINATION  
(VS) CONFESSIO
- E. 3:14-19 - THREEFOLD CURSE!
  - 1. 3:14-15 - SERPENT

⑥

CH. 3 (CONT.)

③

a. RELATIVE POSITION - IN RE  
TO OTHER ANIMALS: MORE  
CURSED

b. LOCOMOTION - HUMILIATION?  
(EAT DUST)

c. RELATION TO HUMAN ENMITY  
AND FATAL DEFEAT  
(HOPE - PROTEVANGELIUM)

2. 3:16 - WOMAN

a. RELATION TO CHILD-BEARING  
(GREATLY MULTIPLIED PAIN)

b. RELATION TO HUSBAND -  
(DESIRE, SUBJUGATION)

3. 3:17-19 - MAN

a. GROUND CURSED - THICKENED  
AND MULTIPLIED (COSMIC)

⑥

CH. 3 (CONT.)

④

b. TOIL - SWEAT OF FACE - WORK  
(cf. 2:15) CURSE

c. DEATH - RETURN TO DUST - BODY  
CURSED (INC. WOMAN)

F. 3:23-24 - MAN AND WOMAN  
EXPULSION FROM GARDEN -  
SEPARATION FROM TREE  
OF LIFE!



# ⑥ BASIC COMPONENTS OF PROBLEM (??)

(GEN. 3) - "ANATOMY OF SIN"

① UNTRUTH - ESP. RE GOD



② UNFAITH - DISTRUST

IN GOD (INNER, ATTUDINAL, RELATIONAL.)

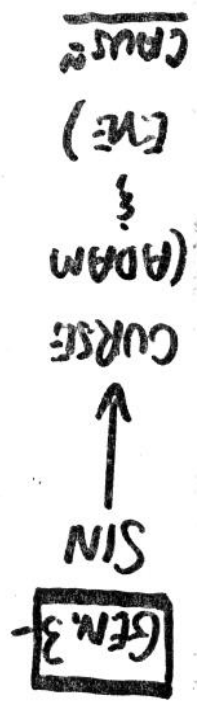


③ DISOBEDIENCE - REBELLIOUS

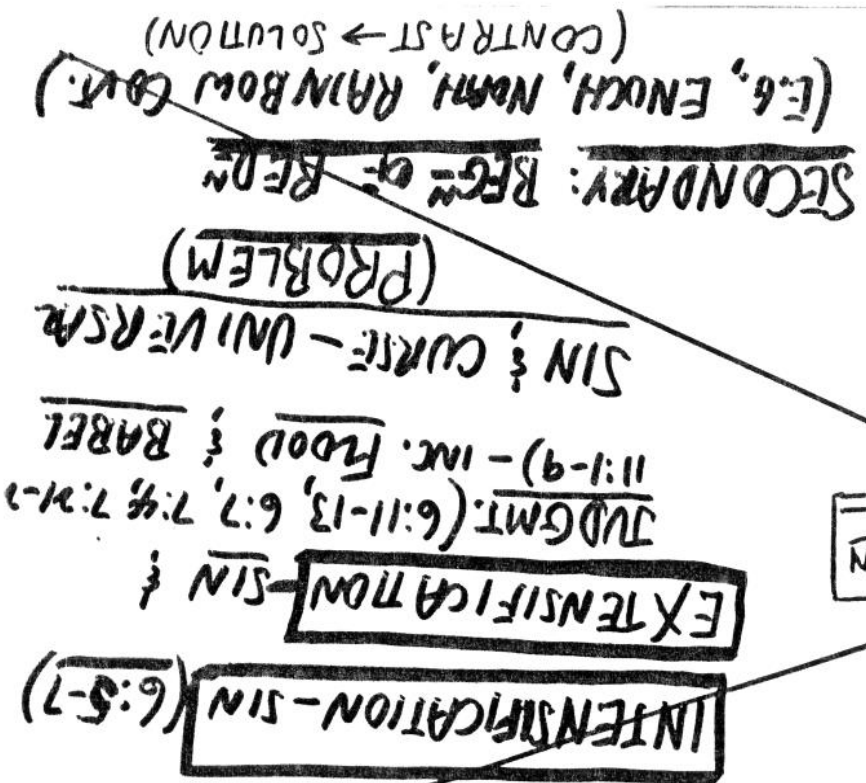
TRANSGRESSION AG. DIVINE COMMAND (OUTER, BEHAVIORAL)

④ CURSE DIVINE: JUDGMENT -

CONDEMNATION, DISCORD, DEATH!



GEN 2



(GENERALIZING)

(11)

LAW OF STRUCTURE IN

(2)

ABRAHAM NARR.

I. RECURRENCE - PROMISE

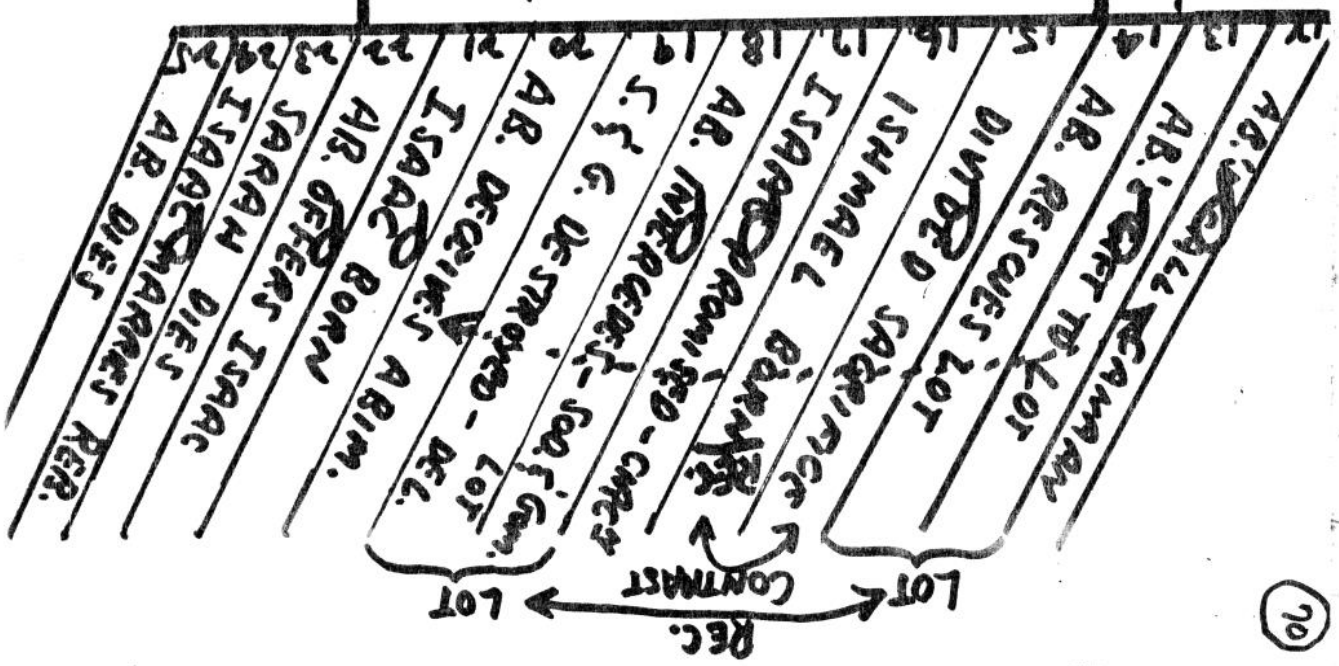
COVT. MOTIF [12:1-3, 7; 13:14-18;  
 15:4-5, 7, 13-16, 18-21; (16:10-12);  
 17:2, 4-8, (9-14), 15-16, 19-21;  
 18:10, 14, (17-18); 21:12-13 (18);  
 22:15-18; 24:7]

SECONDARY:

- (1) LOT MOTIF, INC. TWO DELIVERANCES (GNS. 13-14, 18-19)
- (2) CONTRAST - UNBELIEF VS. BELIEF, RELIANCE ON SELF VS. GOD (12, 16, 20)

ABRAHAM NARRATIVE

(10)



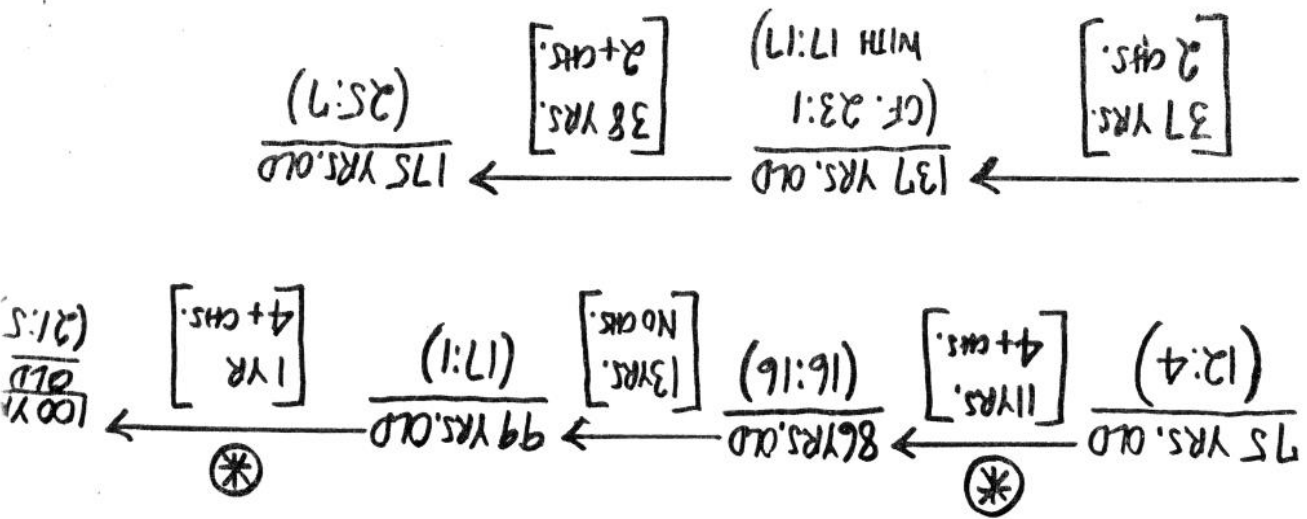
CALL & SETTLEMENT.  
 THEIR PROMISED, BORN, & PRESERVED  
 MARRIAGE OF HEIR - DEATH OF SAR. & AB.

11a

# ABRAHAM NARRATIVE

(PROPORTION) (MBS, 59-62)

ABRAHAM'S AGE - RATIO  
OF TIME AND MATERIALS



(73)

STRUCTURE - AB. N. (CONT.)

(3)

II. PREP<sup>N</sup>/REAL<sup>N</sup> - PROMISE/

FULFILLMT. MOTIF - INVOLVING  
RECURRING TREATMENT OF  
ISAAC (ESP. 12, 15, 17, 21, 24)

\_\_\_\_\_#\_\_\_\_\_

KEY PASSAGES IN LIGHT OF

PROPORTION AND STRUCTURE:

- (1) 12:1-4
- (2) CH. 15
- (3) CH. 17
- (4) CH. 22

NET. BUT NOT SUFFICIENT  
CAUSATION - PARATAXIS  
FILED IN BY INFERENCE)

THE EARTH SHALL BLESS  
- BY YOU ALL THE FAMILIES OF  
CURSE THOSE WHO CURSE YOU  
- BLESS THOSE WHO BLESS YOU/  
- SO THAT - YOU WILL BE A BLESSING  
- BLESS YOU - MAKE NAME GREAT  
- MAKE YOU A GREAT NATION

(BUT AB. REWARD  
TO GO -

(OBEYED)  
HIM

HAD TOLD  
THE LORD

MENT - AS

SO - ADAM

(12:4)

HUMAN RESPONSE

IMPLIES?

- I WILL (FUTURE):

(PRESENT)

TO - LAND I WILL SHOW YOU

FATHER'S HOUSE

KINRED

COUNTRY

CAUSATION

DIVINE ACT

(12:1-3)

COMMAND - GO

FROM

TO

PROMISES

GEN. 12:1-4 (CF. GEN. 22)

GEN. 12:1-4

74

4a

GOD'S ACTION

(12:1-3)

① COMMAND

② PROMISES

SUFFICIENT

CAUSATION

(PARATAXIS)

IN ADDITION TO

DIVINE ACTION -

HUMAN ELEMENTS:

① UNDERSTANDING

OF GOD WHO ACTS

(THEO. OF CALL)

② FAITH IN GOD

WHO ACTS (CF. HEB. 11:1-3)

AB'S REACTION

(12:4)

SO - AB. MENT

(OBEDIENCE)

75



PROBLEM → SOLUTION  
(CF. STRUCTURE/OS)

76 5

GEN. 3 (PROBLEM) → GEN. 12:1-4 (Sol<sup>n</sup>)

SERPENT  
ACTS (THEO.  
OF SERPENT) — VS — GOD ACTS - DIVINE  
SELF-REVEL<sup>n</sup> (THEO.  
OF CHR<sup>ST</sup>)

UNTRUTH - ESP. ABOUT GOD → TRUTH ABOUT GOD  
ABOUT GOD - JEALOUS, UNLOVING

UNFAITH (DISTRUST) → FAITH (TRUST)  
LOVING, DESIRES BLESSING

DISOBEDIENCE (REBEL<sup>n</sup>) → OBEDIENCE (SUBMISSION)

CURSE (JUDGEMENT) → BLESSING

77 GEN. 15 - DIVIDED SACRIFICE 6

(DIVINE-HUMAN INTERACTION)

DIVINE ACTS

HUMAN ACTS (REACTIONS)

① DIVINE SELF-REVEL<sup>n</sup>: TRUTH ABOUT GOD - PROTECTOR & REWARDER (15:1) (CF. CH. 14) → ① AB'S RESPONSE ASKS FOR HEIR AS REWARD (2-3)

② DIVINE PROMISES (4-5) → ② AB'S REACTION RELIEF (6a)

✓ ③ LINEAL HEIR (4)  
✓ ④ INNUMERABLE DESCENDANTS (5)

③ DIVINE JUST<sup>n</sup> - COUNTERED AS RIGHT EUPHONY (6b) → ③ REQUEST FOR ASSURANCE (8)

✓ FURTHER PROMISE - LAND (7; cf. 13-21)

NEXT TRANSPO<sup>1</sup>

18

GEN. 15 (CONT.)

DIVINE ACTS

HUMAN ACTS

4 INSTRUCTIONS  
FOR DIV. SAC. (9)

→

4 OBEDIENCE -  
PROVIDES AND  
PREPARES  
ANIMAS (10-11)

←

5 WORDS AND ACTIONS  
OF COVT. (12-21)

6 AB-DEEP SLEEP -  
PASSIVE (12)

7 ASSURANCE RE  
DESCENDANTS (13-14, 16) (PROMISES)  
- SOJOURNERS IN ANOTHER LAND

- DEUTERANCE - POSSESSIONS -  
RETURN

8 PROMISES TO AB. (15)  
- GO TO FATHERS IN PEACE  
- BURIED IN OLD AGE

2

DIVINE ACTS

GEN. 15 (CONT.)

5 (CONT.)

1. GOD PASSES BET.  
PIECES OF DIV.  
SAC. (ALONE) (17)

2. LORD MAKES (CUTS)  
COVT. W/ AB (18-21)

LAND - TO DESCENDANTS

(cf. GEN. 17:1-6, 15-16; Rom. 4:17;  
GAL. 3:8, 16, 29; Rom. 2:25-29;  
Gal. 2:11-15; Heb. 3-4, etc.)

OLD COVT.

→ NEW COVT.

- DESCENDANTS  
- LAND  
- CIRCUMCISION  
(PHYSICAL/SPIRITUAL) } → SPIRITUAL

19

2

## 80 CHARACTERISTICS OF COVT. ④

(3773 = BERTH)

- ① **IRREVOCABLE** (BINDING COMMITMENT)
- ② **INTERPERSONAL** (BASIC-PRE-LEGAL)
- ③ **SOLEMN** (SACRIFICIAL - OATH - <sup>cf.</sup> HEB.)
- ④ **HISTORICAL** (CONCRETE, ONCE-FOR-ALL EVENT) - UNIQUE
- ⑤ **SOVEREIGN** (DIVINE ELECTION)
- ⑥ **CONFIRMATORY** (ASSURANCE)
- ⑦ **REVELATORY** (ACT OF GOD)
- ⑧ **GRACIOUS** (ROYAL GRANT - NOT PARITY)
- ⑨ **BENEFICIAL** (BLESSING)  
(PROMISSORY)

## ⑩ COMMUNAL (NOT INDIVIDUAL) ⑧ ⑤

- BOND OF COMMUNION  
- INVOLVING COMMUNITY  
(DESCENDANTS)

## ⑪ ETHICAL - ACTS OF GOD ACTS OF MEN (RIGHTNESS)

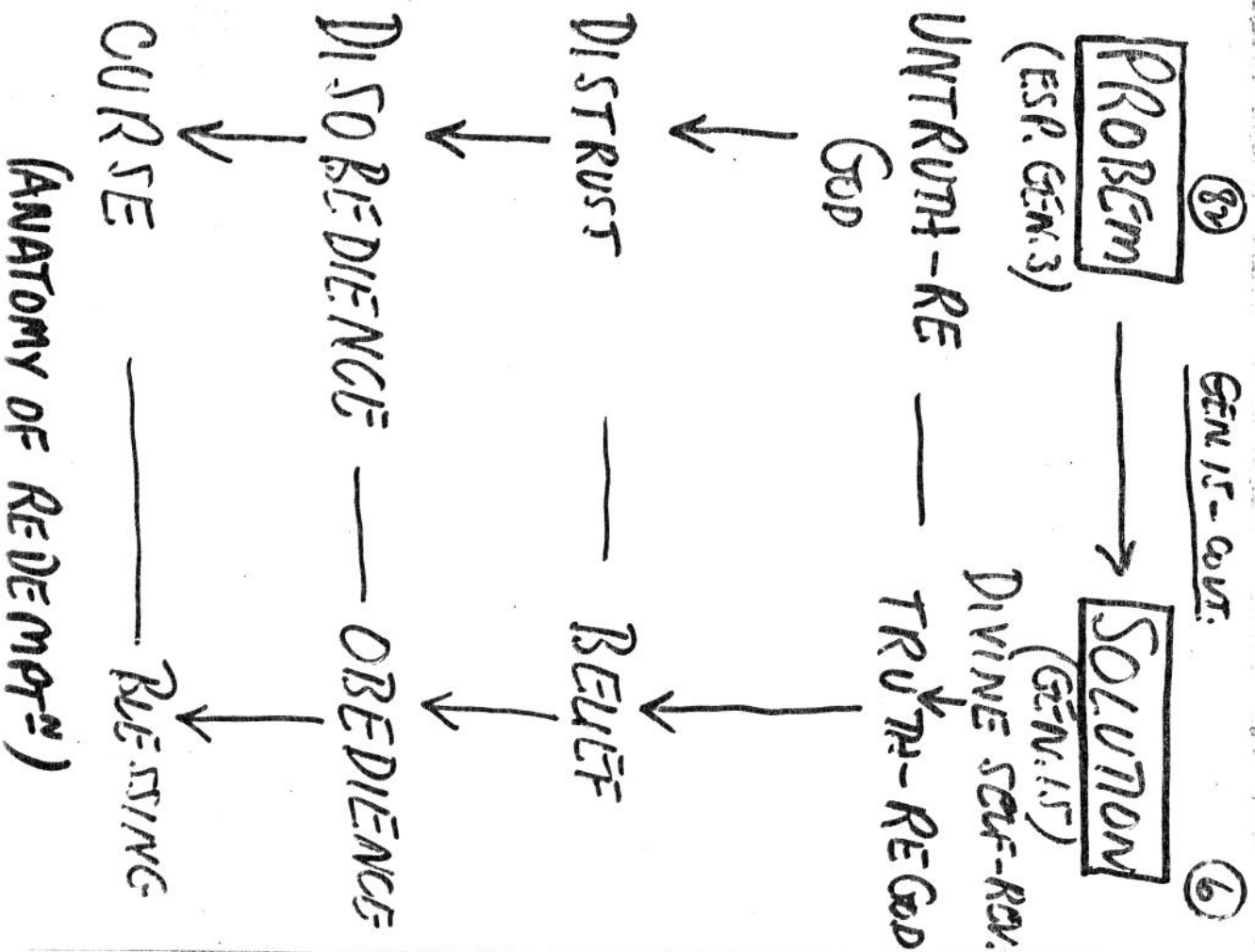
## ⑫ UNCONDITIONAL - FORM - (THOUGH

CONDITIONAL - ULTIMATELY  
BILATERAL - FORM VS. SUBSTANCE

BIBLICAL CORE-KEY

CENTRALITY OF COVENANT!

SHALOM!



⑧3 GEN. 15

**COVENANT** = KEY TO UNDERSTANDING SCRIPTURE IN TERMS OF AN INTERPERSONAL, RELATIONAL APPROACH

(VS LEGALISTIC, SUBSTANTIALISTIC APPROACH)

↓

THEREFORE, SCRIPTURES USE HUMAN INTERPERSONAL ANALOGUES (E.G. MARRIAGE) ILLUMINATE DIVINE-HUMAN RELATIONSHIPS?



JACOB NAME

(84)

(1a)

GEN. 31: 22-32

JACOB WRESTLES

WITH MAN (CAUSE) - (22-26)

CAUSATION



OUTCOME (EFFECT) - (27-32)

CONTRAST - NAME



NO MORE BUT ISRAEL

JACOB

THE TRANSFORM OF JACOB!

GEN. 32: 22-32

(85)

(1b)

JACOB'S TRANSFORM

JACOB - HEEL-HOLDER,

SUPPLANTER, DEFENDER;

WRESTLER WITH MEN

(CF. 25: 26, 27: 35-36)



ISRAEL - HE WHO STRIVES

WITH GOD/GOD STRIVES-

AND MEN - PREVALES

WRESTLER W/ GOD (CF. 32: 28, 29-30)

GEN. 25-27 (CONT)

86

JACOB = FALSE MAN

① FALSE ~~VIEW~~ OF GOD - "THEO."

OF DISTANCE" - GOD UNAWARE  
OR UNCARING OR INCAPABLE  
OF HELPING JACOB REALIZE  
HIS ELECTION (EARTH CUT OFF  
FROM HEAVEN)

② FALSE VIEW OF SELF - JACOB AND

REBEKAH ARE ABLE TO WORK OUT  
THEIR OWN AFFAIRS SO AS TO  
ENABLE GOD TO BE SERVED

BY ESAU - REALIZE THE BIRTHRIGHT

③ FALSE VIEW OF SIN - DECEIT CAN  
BE THE MEANS TO REALIZE THE  
PROMISE

GEN. 25-27

87

16

JACOB = WRESTLER W/ MEN  
(CF. GEN. 3) - FALLEN MAN

① UNTRUTH RE GOD - DEFECTIVE THEO.  
"THEO. OF DISTANCE" (DEISM)

② GOD UNWITTING - UNAWARE

OR  
③ GOD UNCARING  
[FALSE VIEW -  
GOD]

OR  
④ GOD INCAPABLE  
wisdom  
power

⑤ UNFAITH - DISTANT

HUMANISM - SELF-RELIANT - AUTO-  
MOT - Schemes with REBEKAH TO  
OBTAIN HIS OWN HISTORY - BIRTHRIGHT

GEN. 25-27 (cont.)

87

③ DISOBEDIENCE - DECEIT - USE EVIL

HUMAN MEANS TO ACHIEVE GOOD  
ENDS (FALSE VIEW OF SIN AND SELF -  
CF. GEN. 3)

④ DISCORD - HATRED AND DESIRE TO  
KILL (BYEVAU) - FORCES TO COME  
TO PLACE

(REpetition of sin of

GEN. 3 - SAME INGREDIENTS)

GEN. 28:12 ff

89

(JACOB'S LADDER -  
DREAM)

I. GOD'S SELF - REV<sup>n</sup> → DREAM (12-15) (DIVINE ACTION)

A. VISUAL - (v. 12)

i. MEANS - LADDER

ii. LOCUS - SET UPON EARTH (DESCENDING -  
REACHING HEAVEN (DIVINE ACT OF GOD))

(cf. VISION OF GOD)

(vs. IDEA OF DISTANCE)

3. MEANS - USE OF LADDER (OUTSIDE OF GOD)

- ASCENDING (EARTH → HEAVEN)

- DESCENDING (HEAVEN → EARTH)

4. BEING - ABOVE LADDER - LORD!

B. PUBLIC - WORD OF LORD - ABOVE LADDER (13-15)

1. BEING OF GOD - I AM (13a)

VIEW OF

GOD IN 25-27: - IDENTITY - LORD (cf. Ex. 6:3; 3:14)

UNAWAKE / UNARMED - CHARACTER - FROM FUTURE, POWER, GRACE.

GEN. 28:12 ff. (cont.)

90

16

# JACOB'S LADDER

"THE LADDER WAS A VISIBLE SYMBOL

OF THE REAL AND UNINTERRUPTED

RELATIONSHIP BETWEEN GOD AND

HEAVEN AND HIS PEOPLE ON

EARTH. THE ANGELS UPON IT

CARRY UP THE PRAYERS OF MEN

TO GOD, AND BRING DOWN THE

ASSISTANCE AND PROTECTION OF

GOD TO MEN." (KERN & DEUTSCH,

REMARKS, VOL. I, P. 281)

(CF. JOHN 1:51 - FULFILLED IN

CHRIST AS SON OF MAN)

GEN. 28:12 ff. (cont.)

91

2

(ABLE TO DO FOR JACOB WHAT HE DID FOR AB. & ISAC)

## 2. ACTIVITIES OF GOD - PRESENT

& FUTURE (PROMISES) (13b-15) - "I":

(LOCUS) - WILL GIVE LAND - TO YOU & DESCENDANTS

(SUBJECT) - " PROVIDE - UNUMERABLE "

(MISSION) - " MAKE YOU & YOUR DESCENDANTS

(CF. GEN. 12:1-4) METHODS OF UNUMERABLE BLESSING

(GOD WHO) - AM WITH YOU (EMBRACE PRESENCE)

(HISTORY) - WILL KEEP YOU (TRAVELS

(PROTECTION) RETURN TO LAND

- WILL NOT LET ME YOU - UNTIL HAVE DONE

BUT SPOKEN TO YOU (FIDELITY -> TO

(ANTHESIS OF JACOB'S LIFE GIVE TRD) COMPLETE FULFILLMENT)

II. JACOB'S RESPONSE (16 ff.) - ANSWER!

(HUMAN REACTION - DIVINE - HUMAN INTERACTION - CF. GEN. 15) GEN. 12:4



GEN. 28:12 ff. (cont.)

92 3a

A. RESPONSE (REACTION)-RE PRESENT (16-17)

1. AFFIRMATION-RE LORD'S PRESENCE-

"SURELY THE LORD IS IN THIS PLACE"

THINK  
RE GOD

↓  
CONFESSION - "I DID NOT KNOW IT"  
(GEN. 28:17)  
FEAR - AWE RE PLACE - (TREMENDOUS)

FURTHER AFFIRMATION-RE

PLACE: "THIS IS NONE OTHER

THAN THE HOUSE OF GOD - THE GATE  
OF HEAVEN"

3. SETS UP MEMORIAL (STONE-etc)

4. NAMES PLACE: BETHEL (HOUSE OF GOD)

GEN. 28:12 ff. (cont.)

93 4

B. RESPONSE (REACTION)-RE FUTURE (20-22)

CONDITIONAL

IF GOD - WILL BE WITH ME (FUTURES  
PRESENCE)

(COND. CLAUSE)

- WILL KEEP ME (PROTECTION)

- WILL GIVE ME (PROVISION)

BREAD-CLOTHING

- SO THAT - COME (REPROBATE)

TO FATHER'S HOUSE (RETURN)

IN THE

(IF GOD KEEPS PROMISE - IF LORD'S WORKS)

THEN I - THE LORD SHALL BE (RE-ASSURE  
MY GOD (RE-ASSURE))

(EFFECT)

- THIS STONE - GOD'S HOUSE (CONFIRMATION -  
BETHEL)

- GIVE THOUGHT OF ME (GRATITUDE)

GEN 29-31

94 5

JACOB & LABAN

I. LABAN - JACOB MEETS A FELLOW-  
WRESTLER WITH MEN & A FELLOW-  
DECEIVER [29:25, 30:25-36;  
31:6-7; 31:25-28 (RACHEL DECEIVES  
FATHER - 31:33-35), 31:41

II. GOD'S FIDELITY - TO PROMISES MADE  
TO JACOB AT BETHEL [30:25-30,

\* 31:1-16, 31:22-32, \* 31:36-42,  
31:43-54, \* 32:1-2]

"I AM THE GOD  
OF BETHEL" (31:13)

CH. 28 (PREP/RENT) 30-31

PROMISE FULFILLMENT

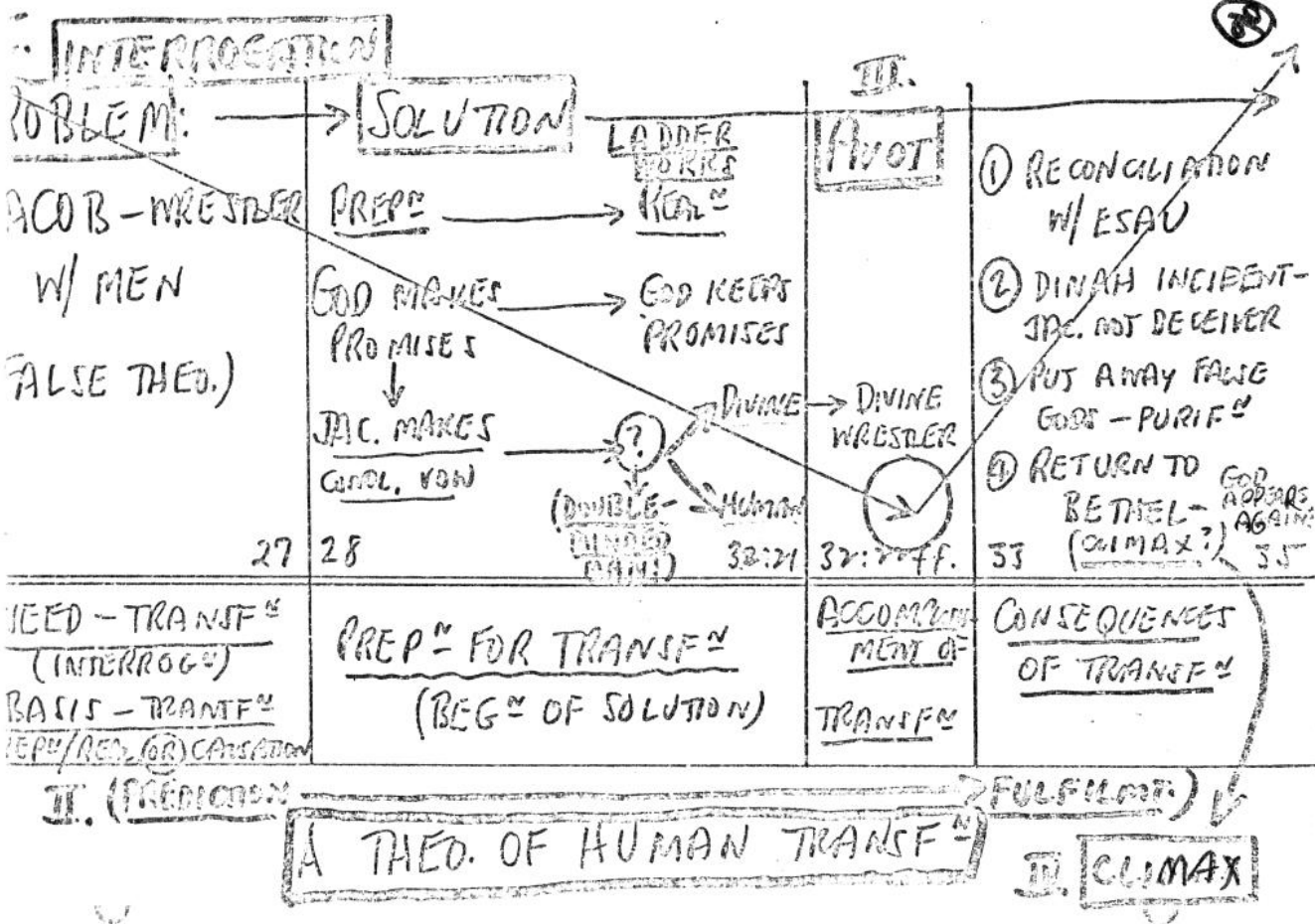
THE LABORS WORKING!

GEN. 32:22-32

95 6a

WRESTLING INCIDENT

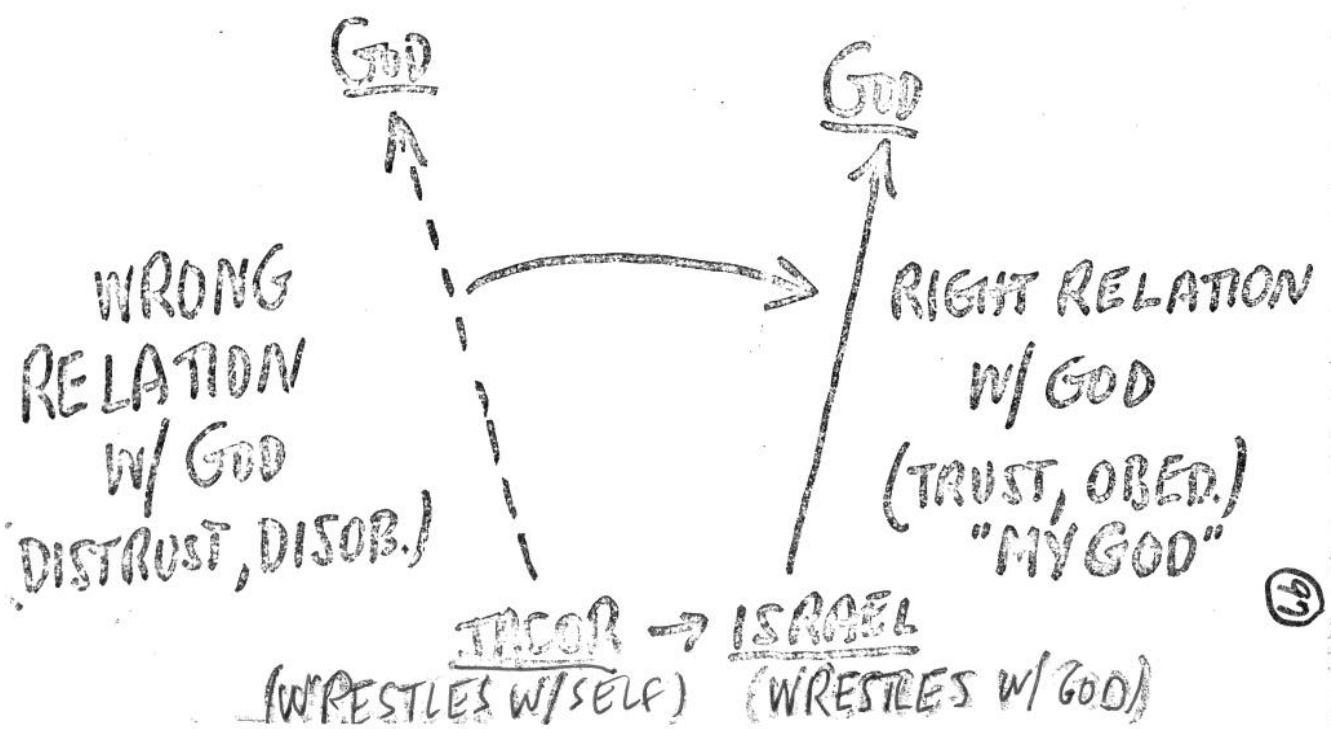
"TO SAVE HIM FROM THE HAND  
OF HIS BROTHER, IT WAS  
NECESSARY THAT GOD SHOULD  
FIRST MEET HIM AS AN ENEMY,  
AND SHOW HIM THAT HIS REAL  
OPPONENT WAS GOD HIMSELF,  
AND THAT HE MUST FIRST  
OVERCOME HIM BEFORE HE  
COULD HOPE TO OVERCOME  
HIS BROTHER." (K & P, I, p. 366)  
KEIL & DEUTSCH



**GEN. 32**

**TRANSF<sup>n</sup>**

**(INTERPERSONAL)**



97a

## ANALYSIS

### I. DEFINITION (THE AMERICAN COLLEGE DICTIONARY)

1. THE SEPARATION OF A WHOLE . . . INTO ITS CONSTITUENT ELEMENTS (OPPOSED TO SYNTHESIS).
2. THIS PROCESS AS A METHOD OF STUDYING THE NATURE OF A THING OR OF DETERMINING ITS ESSENTIAL FEATURES . . .

### II. KINDS OF ANALYSIS

- A. GRAMMATICAL ANALYSIS (INFLECTION, SYNTAX)
  - B. STRUCTURAL ANALYSIS (RELATIONSHIPS - LAWS OF STRUCTURE)
  - C. LOGICAL ANALYSIS (RATIONAL FUNCTION)
- (THESE KINDS OF ANALYSIS ARE SOMETIMES RELATED - AT TIMES UNRELATED)

### III. STEPS IN ANALYSIS

(ESP. LOGICAL ANALYSIS)

- A. IDENTIFY THE COMPONENTS OF A UNIT
- B. DETERMINE THE ESSENCE OF EACH COMPONENT
- C. DISCOVER A LABEL WHICH INDICATES THE ESSENCE OF THE COMPONENT

97b

## ANALYSIS (CON'T)

### IV. EXAMPLES OF ANALYTICAL LABELS

NOTE: THERE IS AN OVERLAPPING OF THE VARIOUS KINDS (CATEGORIES) OF LABELS: ALSO - SOME ARE OBSERVATIONAL, AND OTHERS ARE INTERPRETIVE

A. GRAMMATICAL LABELS - (Cf. DANA & MANTY, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT)

COMMAND, ENTREATY, DIRECT ADDRESS, POSSESSION/OWNERSHIP, SOURCE/ORIGIN, CONTENT, APPPOSITION/ELABORATION, SEPARATION, PLACE/SPHERE/LOCALE/AREA, MEANS, CAUSE, MANNER, MEASURE, REFERENCE, EXCLAMATION, APPELLATION, ASSOCIATION, AGENCY/MEANS, PURPOSE/GOAL, ENTRANCE, POSITION, MOTION/DIRECTION, OPPOSITION, SEQUENCE, CHANGE, QUALITY, STATE OF BEING, EMPHASIS, INDEFINITE, INTENSIVE, PROHIBITION, COMPLETE, PERMISSIVE, RECIPROCAL, ACTIVE, PASSIVE, REFLEXIVE, DECLARATIVE, POTENTIAL, DELIBERATIVE, HORTATORY, LINEAR, PUNCTILIAR, PROGRESSIVE, CUSTOMARY, STATIC, TENDENTIAL, ITERATIVE, INCEPTIVE, PREDICTIVE, TELIC, CONDITIONAL, ASCRIPTIVE, RESTRICTIVE, NON-RESTRICTIVE, ANTECEDENT, SIMULTANEOUS, SUBSEQUENT, CONCESSION, CONTRARY TO FACT, INDIRECT STATEMENT, ETC.



97c

ANALYSIS (CON'T)

-3-

B. STRUCTURAL LABELS

COMPARISON, CONTRAST, RECURRENCE, CLIMAX, PIVOT,  
INTERCHANGE, PARTICULARIZATION (GEN.→PART.),  
GENERALIZATION (PART.→GEN.), CAUSATION (CAUSE→EFFECT),  
SUBSTANTIATION (EFFECT→CAUSE), INSTRUMENTATION  
(MEANS→END/END→MEANS), PREPARATION/REALIZATION,  
SUMMARIZATION, INTERROGATION (QUESTION/PROBLEM→ANSWER/  
SOLUTION)

C. LOGICAL LABELS

PRIORITY, PRE-EXISTENCE, INTIMACY, COMMUNAL/CORPORATE,  
INDIVIDUAL, FREQUENCY, SCOPE/UNIVERSAL, INCLUSIVENESS,  
EXCLUSIVENESS, DESTINY, NEGATIVE, POSITIVE, ESCHATOLOGICAL,  
RECIPIENT, BENEFACITOR, BENEFICIARY, CHARACTER, PERSONAL,  
IMPERSONAL, ASSERTION, CRISIS, PROCESS, AVOIDABLE,  
ETERNAL, ETC.

97d

PARAPHRASE

(ESP. OF CAUSATION/SUBSTANTIATION)

I. INVOLVED IN PARAPHRASE:

- A. USE OF ONE'S OWN WORDS
- B. ELABORATION OF TEXT, ESPECIALLY RELATIONSHIPS
- C. ATTEMPT TO CAPTURE EXACT MEANING OF TEXT

II. EXAMPLES OF PARAPHRASE OF CAUSATION/SUBSTANTIATION:

A. CAUSATION

BECAUSE (STATE CAUSE) → IT FOLLOWS  
THAT/AS A RESULT (STATE EFFECT(S))

B. SUBSTANTIATION

THE REASON WHY (STATE EFFECT(S)) → IS THAT  
(STATE CAUSES) (CF. I JN. 3:1B R.S.V.)

THREE KINDS OF SUBSTANTIATION:

- 1. OF FACT/EVENT: THE REASON WHY SOMETHING IS  
TRUE/HAPPENED \_\_\_\_\_.
- 2. OF AUTHOR'S/CHARACTER'S STATEMENT: THE REASON WHY  
I/CHARACTER SAY THIS \_\_\_\_\_.
- 3. OF READER'S ACCEPTANCE - THE REASON WHY YOU SHOULD  
BELIEVE/DO WHAT I SAY \_\_\_\_\_.

JOSEPH NARR.

(GEN. 37-50)

98

1

I. PREP<sup>n</sup>/REAL<sup>n</sup> - JOSEPH'S DREAMS IN

CH. 37 ARE FULFILLED IN SUBSEQUENT MATERIAL. (INC. SAVING THEM IN DANGER)

II. RECURRENT OF PIVOTS (SERIES OF CRISES)

A. ADVANCEMENT & DELIVERANCE

CRISES (INC. DREAM CRISES)

GOD

MAKES

THE

DIFFERENCE!

1. PONPHAR'S HOUSE → SLAVE (VS) OVERSEER  
(39:1-6b)

2. PRISON (39:19-41:13) → CONTINUED IMPRISONMENT.  
(DREAM) (VS) FREEDOM

3. PHARAOH'S HOUSE → SUBJECT (VS) LORD OF EGYPT  
(DREAM)  
(41:14-41:57)

FOR MAN TO LIVE

GOD MAKES POSSIBLE

THE SOLUTION OF SOME OF THE

KEY CRISES OF LIFE

99

2a

① PERSONAL VOCATION - HOW SHALL

I FIND MY CALLING/PLACE IN LIFE?

② PERSONAL PURITY - HOW SHALL

I OVERCOME TEMPTATIONS TO MORAL IMPURITY?

③ PERSONAL HARDSHIP - HOW SHALL

I FACE THE TRIAGEDIES/INJUSTICES OF LIFE?

④ PERSONAL REVENGE - HOW SHALL I

RETALIATE THOSE WHO ABUSE ME?

⑤ PERSONAL DEATH - HOW SHALL I FACE

DEATH?

JD - PH. ARIZ. (cont.)

(101) (3)

GEN 37-50

(102)

III. SUMMARIZATION (CH. 45:1-15; GE. 50:19-29)  
(w/ INSTRUCTIONS)

IV. CLIMAX (3) (50:24ff)

- A. MOVEMENT FROM PERSONAL FORTUNES → FAMILY FORTUNES → ULTIMATE FULFILLMENT OF GAV. RE DESCENDANT AND LAND (EXODUS)
- B. GREATEST HUMAN CRISIS: DEATH (WHAT HAPPENS AFTER JOSEPH PASSES OFF THE SCENE)

GOD OF PROVIDENCE

NEG. FOR  
GOD -  
KEY: REFINES

① IN SOCIAL SITUATIONS -

IN ADDITION TO INDIVIDUAL SITUATIONS - EVEN NON-HEBREW  
② IN EVIL SITUATIONS - BRINGS

PUTTING ONESELF IN THE PLACE OF  
BIBLICAL CHARACTERS IS VALUABLE  
IN TWO WAYS:

EMPATHY!

① IT HELPS TO RE-CREATE/RE-LIVE  
THE EXPERIENCES OF BIBLICAL  
CHARACTERS, WHICH IS THE ESSENCE  
OF INTERPRETATION.

② IT INTRODUCES ANOTE OF REALISM  
INTO BIBLICAL INTERPRETATION  
WHICH IS OFTEN MISSING (HUMAN  
DIMENSION OF FAITH)

THEO. →  
FOCUS:

JOSEPH NARR. (Cont.) (103) 4

FORMAT FOR STUDYING CASES

<u>HUMAN-HISTORICAL SITUATION</u>	<u>ACTS &amp; BEING OF GOD</u>	<u>DIFFERENCE GOD MAKES (CONTRAST)</u>
-----------------------------------	--------------------------------	--

A THEOLOGY OF

Divine Providence!

GOD MAKES THE DIFFERENCE!

JO.S. NARR. (Cont.) (104) (5)

SELECTING EXAMPLES OF RE-CREATIVE / EMPIRIC STUDY OF ONE OF THE CASES:

ADVANCEMENT. STORY OF GEN. 37:1-6.

I RE-CREATION OF SITUATION BEFORE GOD

AFFECT OF IT - HUMAN-HISTORICAL SITUATION: PERSONAL, SOCIAL, THEOLOGICAL, EMOTIONAL, DESIRES, ETC. (SEE DATA OF CH. 37)

- (A) FEEL OF UNKNOWN
- (B) CULTURE SHOCK
- (C) BITTER DISAPPOINTMENT/DISILLUSIONMENT
- (D) LONGINGNESS/HOMESICKNESS
- (E) POSSIBLE ROUT RE GOD'S PRESENCE/POTHFULNESS
- (F) RESISTANCE TOWARD PROGRESS - PERHAPS AND UNWANTFUL FEELINGS
- (G) POSSIBLE REBELLION AGAINST FORMER



J.S. MARK (Cont)

(105)

(6)

IT

FACTS AFFIRMED/ACCUMULATED ABOUT GOD  
IN SITUATION (DIVINE-HISTORY)

A ACTIVE, PERSONAL PRESENCE OF GOD  
IN THIS NEW SITUATION (39:11)

EXPLICIT  
IMPLICIT

- CONSTATION OF GOD - PROOF OF GOD'S  
- FAITHFULNESS OF GOD - LOVING CONCERN  
- UNIQUENESS OF GOD - EXISTENCE  
WELL AS CANARY

B INFLUENCES SUCCESS/Failure OF  
INDIVIDUALS (39:2)

C AGENTS REVELATORY EVEN TO  
UNBELIEVER (39:13)

D INFLUENCES ATTITUDE OF UNBELIEVER  
TOWARD HIS OWN (39:4)

E BELONGS PROBABLY TO UNBELIEVER  
FOR STATE OF HIS OWN PEOPLE (39:5-6)

F GOD'S TESTING INCLUDES NON-HUMAN  
WORLD AS WELL AS HUMANS (39:11)

(III. DIFF. GOD MANIFESTS - (2000)

## PRINCIPLES OF INTERPRETATION (106)

### AND EVALUATION

① A PASSAGE (OR BOOK) SHOULD  
BE INTERPRETED AND EVALUATED  
PRIMARILY IN LIGHT  
OF ITS MAJOR PURPOSE  
AND MESSAGE.

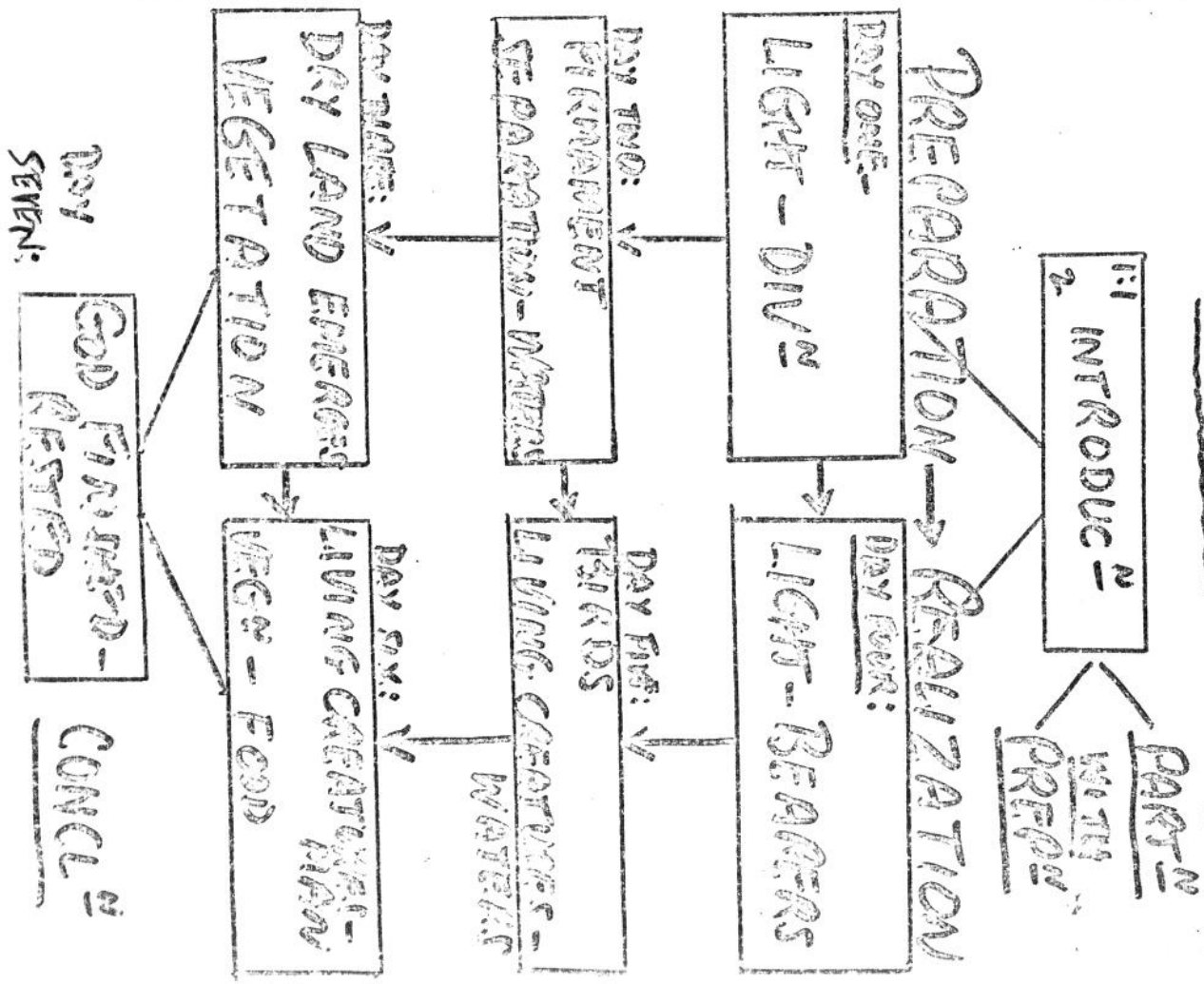
② THE PRIMARY PURPOSE  
AND MESSAGE OF A PASSAGE  
(OR BOOK) IS SEEN THROUGH  
ITS LITERARY FORM. (CF.  
DILTHEY-REVERSAL-CAUSAL PROC)

# LITERARY FORM (FEATURES) (107)

- ① USE OF RECURRENCE OF CREATIVE PERIODS - AND SYMMETRICAL STRUCTURE (ORDER)
- ② RECURRING USE OF CREATIVE FORMULA WITHIN CREATIVE PERIODS.
- ③ RECURRING USE OF GOD IN RELATION TO VARIOUS VERBS (ACTS OF GOD - DRAMATIC EMPHASIS)

GEN. 1:1-2:3

(108)



GEN. 1:1-2:3

(109)

(2)

## CREATIVE FORMULA

(EACH DAY) - APPROXIMATE

① CREATIVE ACT - AND GOD

SAID, MADE, ETC. ↓ CAUSATION

② CREATIVE EVENT - AND IT WAS

③ CREATIVE JUDGMENT - AND GOD

SAW THAT IT WAS GOOD

④ CREATIVE NOMENCLATURE -

AND GOD CALLED ...

⑤ CREATIVE PERIOD - AND THERE

WAS EVEN<sup>24</sup> THERE WAS MORNING

④ LANGUAGE AND STYLE

(110)

(3)

a. VERY SIMPLE LANGUAGE

b. PICTORIAL LANGUAGE

c. FLEXIBLE LANGUAGE

(CF. USE OF "DAY" - D<sup>1</sup>Y)

d. TERSENESS AND BREVITY  
OF PASSAGE

ETC.



MAIN PURPOSE AND MESSAGE -

THEOLOGICAL (CF. BK-AS-WHOLE) -

GOD WHO CREATES! - VERY LITTLE

EMPHASIS ON PROCESS (HOW-SCIENCE)

## THEOLOGY OF CREATION

(113)

(6)

(From "CREATOR" = X<sup>7</sup> 7<sup>7</sup>)

### 1. REALITY/EXISTENCE OF CREATOR -

PRICK TO POND DIRECT FROM CREATION  
(V. NATURALISM)

### 2. PURPOSE OF CREATOR

### 3. CREATOR INTELLIGENCE/WISDOM

### 4. VAST POWER - CREATION BY WORD

### 5. SPIRITUAL/IMMATERIAL NATURE

### 6. ETERNITY OF CREATOR

### 7. SOVEREIGNTY OF CREATOR

### 8. ONENESS OF CREATOR - MONOTHEISM

### 9. SELF-EXPRESSION OF CREATOR

## THEOLOGY OF CREATION

(114)

(7)

THE UNIVERSE CAME INTO

EXISTENCE BY THE ACTIVITY  
OF A TRANSCENDENT,

SUPRANATURAL, PERSONAL

CREATOR!



COSMIC CALL

TO WORSHIP!

TO STAND IN AWE IN  
THE PRESENCE OF SUCH A CREATOR!



(117)

### III. INTERPRETIVE (STRUCTURAL) QUESTIONS

- Place questions after each law and the materials with which it is used.
- Use a single list of general questions for recurring elements instead of asking about each element.
- Ask all of the main types of questions (definitive, rational, implicational).
- Follow the orderly sequence of questions (see above).
- Focus questions on structural law rather than on details as such.
- Incorporate specific materials into questions, including using pronouns which refer to materials noted--avoid becoming too detailed in questions.
- Questions asked about complex relationships should include all laws involved in the relationships.
- Ask about connections between recurring elements.

### IV. STRATEGIC AREAS

- Always give reasons for strategic areas.
- Reasons for areas should always be related to primary laws.
- Would not mention laws previously listed--If laws found while looking for strategic areas are primary, should be listed under primary laws.

Robert Traina

(119)

## SURVEY - EXODUS

### I. RECURRENCE

(NOTE DISTINCTION BETWEEN SURFACE - STRUCTURE & SUR - SURFACE STRUCTURE)

#### A. MOTIF OF REDEMPTION

(NAME OF BOOK, REDEEM, BRING FORTH, LET GO, SEND OUT, DELIVER, ETC- 3:10, 11, 12, 17, 20, 21, 5:1, 2, 6:1, 6, 10, 13, 26, ETC.)

### QUESTIONS:

WHAT IS MEANT BY REDEMPTION? (D) HOW DID REDEMPTION OCCUR? (M-D) WHY DID IT OCCUR? (R)

⑩ SURVEY-EXODUS (CONT.)

WHY THE RECURRING EMPHASIS ON REDEMPTION? (R) IMPAK<sup>MS</sup>;  
(RELATE TO TP) (IMP)

B. RECURRENCE w/ CONTRAST

GEOGRAPHICAL (FORMS UNITS)

IN EGYPT (1:1-12:36)  
TO SINAI (12:37-CH.18)  
AT SINAI (19-40)

[SURFACE STRUCTURE]

NOTE ALSO HISTORICAL MATERIAL

QUESTIONS:

(NOT INCLUDED)

⑪ C. RECURRENCE w/ CONTRAST

HISTORICAL - MAIN SUB-

UNITS AND DIVISIONS

E.G. - 1-12:36

SUFFER<sup>MS</sup> OF ISRAELITES (1-6)

(SUB-UNITS)

PLAGUES (1-12:36)  
DELIVERANCE

DIVISIONS: DELIVERANCES

(1-18)

LEGISLATION &

CONSTRUCTION

(19-40)

QUESTIONS:

(NOT INCLUDED)

(122) II. REC. OF INTERROGATION (4)

(RELATED TO CONTRACT  
RET. BONDAGE AND DELIVERANCE,  
ETC. OR EVEN TO PIVOT) —  
VARIOUS PROBLEMS WHICH  
WERE RESOLVED BY DELIVERANCES:  
SLAVERY IN EGYPT (1-12:36)  
SEA OF REEDS (14)  
THIRST, HUNGER, AMAR (15, 16, 17)  
GOD'S WRATH (32-34)

QUESTIONS: (123)

WHAT IS INVOLVED IN EACH  
OF THE PROBLEMS? (D) HOW  
DID EACH DEVELOP? (D) WHY  
WERE THEY PROBLEMS? (R)  
WHY ARE THEY EMPHASIZED?  
IMPLICATIONS? (IM)

HOW WAS EACH PROBLEM  
RESOLVED? (M-D) HOW DO  
THE PROBLEMS ILLUMINATE  
THE SOLUTIONS AND VICE VERSA?  
(M-D) WHY WERE THE PROBLEMS  
RESOLVED AT ALL? (R) WHY IN  
THE PART. WAYS INDICATED? (R) WHY

(124)

## SURVEY-EXODUS

②

### III. CAUSATION (WITH INSTRUMENT)

CAUSES (1-18) → EFFECTS (19-40)  
(THE <sup>(MEANS)</sup> RESPONSIBILITIES OF DE.)  
SEE, FOR EXAMPLE, NO. 1-17)

#### QUESTIONS:

WHAT IS INVOLVED IN THE  
CAUSES? (D) WHY ARE THESE  
CAUSES STRESSED? (R) WHAT  
MAY BE INFERRED FROM  
THESE MATTERS? (IMPOS)

OR  
FOCUS  
ON  
CAUSATION  
SEE  
RELATIONS

WHAT IS INVOLVED IN THE  
EFFECTS OF 19 ff.? (D) WHY  
ARE THESE EFFECTS EMPHASIZED?

(125)

## SURVEY-EXODUS

③

HOW DO THESE EFFECTS RESULT  
FROM WHAT PRECEDES? (M-D)  
WHY SHOULD THE PRECEDING  
CAUSES HAVE THESE EFFECTS? (R)  
WHY IS THE CAUSATION EMPHASIZED  
(R) (IMPOS)? (IMO)

### IV. CLIMAX (40:34 ff.)

CENTERS AROUND "WORK" MOTIF:  
(HAND, ARM, SERV)

A. THE PEOPLE WORKED FOR

PHARAOH (1:11, 13, 14; 2:23;  
3:7, 5:4, 5-19, 10-14, 18, 19, EX.)



126

### B. GOD WORKED FOR THE

8

PEOPLE (3:19, 20; 6:1, 6; 2:4, 5;

8:5, 17, 19; 13:14; 14:13, 21, 26;

27; 15:1, 6, 12, 19, 21; 16:15, 33; ET.)

### C. THE PEOPLE WORKED FOR GOD

(ESP. 25: 8, 10, 17, 18, 23, 25, 26, ET.)

26:1, 4, 5, 6, 7, ET.

ET.

[40:33] - MOSES FINISHED - WORK

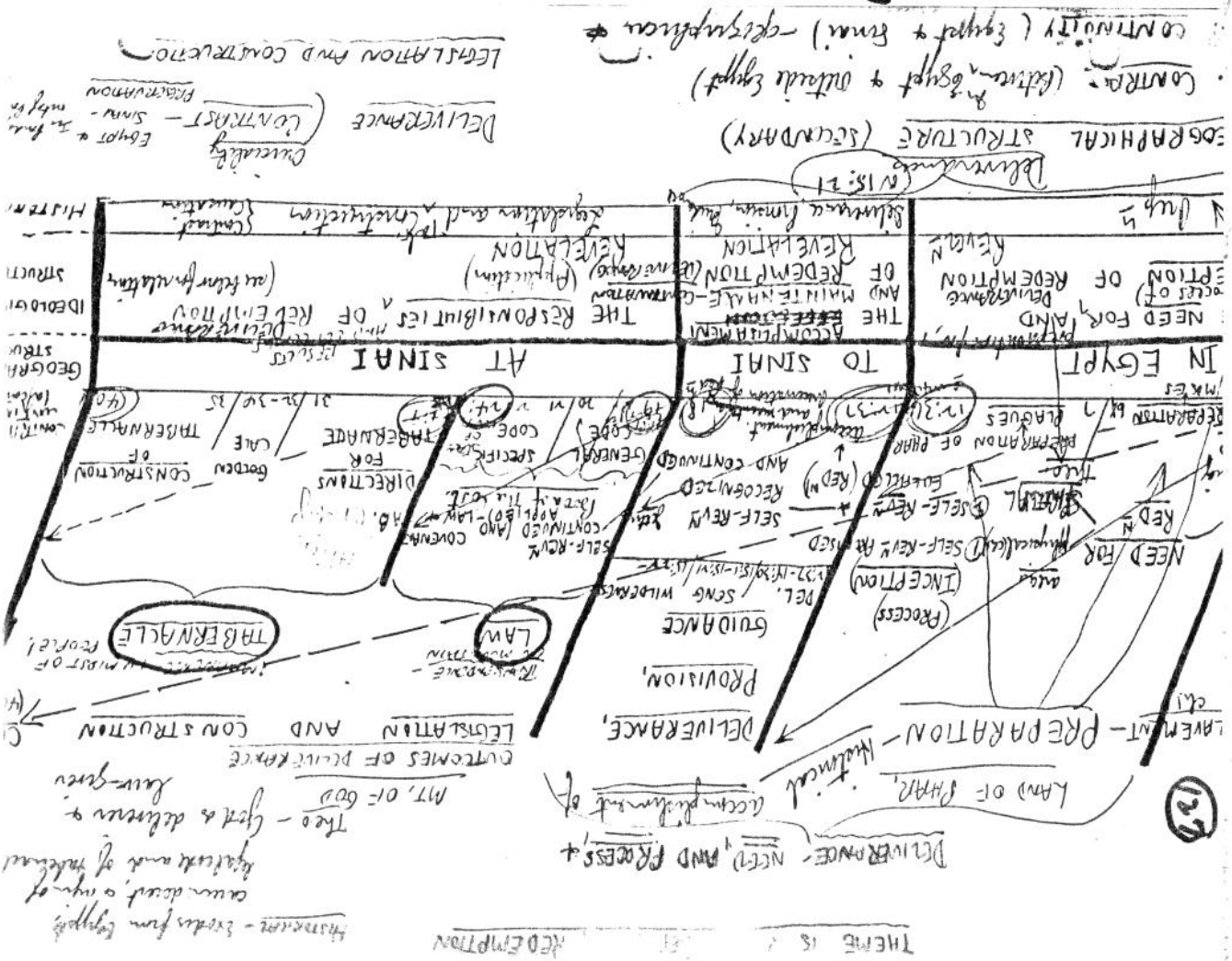
### QUESTION:

HOW IS 40:34FF. THE CULMINATION

OF AN THAT PRECEDES? (M-D)

WHY THIS CAIMONIC MOVEMENT? (R)

WHAT ARE ITS FULL IMPLIC<sup>NS</sup>? (IMP)



②

SURVEY - EXODUS

③

STRATEGIC AREA (REASONS)

① CH. 3-4 - CARE AND COMMISSION

OF MOSES: AGENCY OF DELIVERANCE

(REC. OF CENTRALITY OF MOSES)

② 5:1-6:9 - IMPORT. EXPRESSION

OF PROBLEM - SOLUTION (INTERX)

③ CH. 12-13 - DELIVERANCE FROM

EGYPT - ADJUSTER MEMORIA  
(SOLUTION - PERPETUITY)

④ CH. 14-20 - DECALOGUE

[RESULT OF DECAUSATION]  
[PURPOSE INSTRN]

⑤ CH. 40 - CLIMAX - COMPLETION OF  
TR. ? GUY OF WORD!

⑩

CLIMAX

EXODUS = "THE WAY OUT"

CAUSE W/ INSTRUM

THE NEED FOR -  
PROCESS/ACCOMPLISHMENT  
OF DELIVERANCE(S)

THE PURPOSE ③  
FOR - RESPONSIBILITIES OF  
DELIVERANCE

CH. 18 19 LAW 24 25 TABERNACLE 40

IN EGYPT

12:36

12:37

TO SINAI

AT SINAI

BONDAGE AND DELIVERANCES

LEGISLATION & CONSTRUCT - TAB.

EX. 1:1-6:9

(130)

①

## EXODUS 1

- HUMAN-HISTORICAL, PHYSICAL  
PROBLEM (INTERROGATION)

### I. CAUSES (CAUS<sup>2</sup>) [1:1-10] (cf w/ GENESIS)

(HUMAN-HISTORICAL)

- A. JOSEPH - ALL BROTHERS - ALL GEN. DIED - [1:6]
- B. GROWTH OF PEOPLE OF ISRAEL - [1:7]
- C. NEW KING - KNEW NOT JOSEPH - [1:8]
- D. CONCERN ABOUT NUMBER AND  
STRENGTH OF ISRAELITES - [1:9-10]  
(FIRST CAUSE)
- II. EFFECT - THEREFORE [1:11 ff.]
- A. OPPRESSIVE SLAVE LABOR - [1:11-13]

[1:11]

↓  
CONTRAST - GREATER OPPRESSION →  
GREATER NUMBERS - [1:12]

FURTHER RESULTS: - EGYPTIANS DIED

[1:12]

RECOGNIZABLE

EX 1 (CONT)

(131)

### B. PLANNED GENOCIDE - TWO STAGES

- 1. THROUGHT MIDWIVES - [1:14-21]
- 2. COME AND TO ALL PEOPLE - [1:22]

### II.

#### DIVINE-HISTORICAL ACTION

[1:17] - MIDWIVES FEARED GOD - DISOBEY

KING

[1:18-19] - RESULT - ARE REPROHENDED

BY KING - RESPOND (CAUSE)

[1:20] - RESULT - GOD DEALT WITH

MIDWIVES - PEOPLE MULTIPLIED

BECOME VERY STRONG

↓

[1:21] - DET MIDWIVES FEARED

GOD, HE GAVE THEM

FAMILIES

Ex. 2:1-22

137

1a'

PROVIDENTIAL ACTS OF GOD IN  
RELATION TO MOSES, AGENT OF  
DELIVERANCE (IMPLIED)

① BIRTH OF MOSES - LEVITICAL FAMILY -  
AARON FROM SAME FAMILY (2:1-2)

② PRESERVATION OF BABY MOSES - BY  
DAUGHTER OF KING WHO WANTED ALL  
MALE BABIES DESTROYED (2:3-6)

③ PREPARATION/TRAINING OF MOSES -

Ⓐ OWN MOTHER (2:7-9)

Ⓑ COURT OF PHARAOH (2:10)

Ⓒ FORTY YEARS IN WILDERNESSES  
OF MIDIAN (2:10 ff)

EX. 2:23-25

138

11

CAUSES FOR GOD'S CALLING MOSES  
AT THE BURNING BUSH (3:1 ff)  
(SEE VERBS)

① GOD'S AWARENESS OF THEIR PRESENT  
ISRAEL'S CONDITION - ISRAEL  
GROANED & CRIED OUT FOR HELP  
GOD HEARD, SAW, KNEW (RECUR-  
RENCE - EMPHASIS)

GOD'S COMPASSIONATE AWARE-  
NESS - (NOT MERE KNOWLEDGE)  
(EL ROI = THE GOD WHO SEES)



EX. 2:23-25 (CONT.) (134) (2)

② GOD'S AWARENESS OF HIS PAST-  
GOD OF COVT. - GOD REMEMBERED  
HIS COVT. W/ ABRAHAM, ISAAC,  
JACOB (RECOLLECTION + ACTION)

(a) GOD'S BEING (VS. POLYTHEISM)  
1) HIS IDENTITY - NOT ANOTHER  
GOD

2) HIS ON-GOING CHARACTER-  
NOT MERELY THE SAME  
BEING, BUT THE SAME KIND  
GOD <sup>ATTRIBUTES/</sup>  
ALMIGHTY) OF GOD (SAME CAPACITIES)  
HIS CHARACTER - SAME AS W/  
PATRIARCHS (LOVE, WISDOM, POWER, FE)

EX. 2:23-25 (CONT.) (135) (3)

③ GOD'S ACTION - BASED ON HIS  
MEMORY, AND ON THE COVT.  
BET. HIS PRESENT AWARENESS  
OF ISRAEL AND HIS PAST  
COMMITMENT TO AB. & HIS  
DESCENDANTS - FIDELITY TO  
COVT.

- EGYPT (VS) PROMISED LAND  
- EXTINCTION (VS) INNUMERABLE  
DESCENDANTS  
- OPPRESSIVE (VS) BLESSING  
RANDOM SUFFERING



EX. 3:1-10

(136)

(4)

(AUDIO-VISUAL EXP.)

# ① GOD'S PRESENCE AT BURNING

BUSH - PURPOSES:

① ATTENTION! - SUPERNATURAL

② HOLINESS - TRANSCENDENCE

# ② GOD'S SELF-REV<sup>n</sup> AT BURNING

BUSH (CF. 2:23-25) - RECURRENCE

① THE REMEMBER<sup>n</sup> GOD (3:6)

IDENTITY - CONSTANCY - CHARAC-

TER (MAKES AND KEEPS GOVT.)

(ELOHIM, ELSHADAI, ELEYON, EL ROI)

② THE KNOWING-GOD (3:7,9 -

HAVE SEEN (2). HAVE HEARD, KNOW)

EX. 3:11-4:17

(138)

MOSES' OBJECTIONS → GOD'S RESPONSES

# I. HIS CAPABILITY, INADEQUACY

(3:11-12) (REC. OF INTERROGATION)

A. MOSES' QUESTION: "WHO AM I?" (3:11)

(MAN-CENTERED)

POSSIBLE REASONS FOR QUESTION:

- HOW NOT DESIRE FOR INFORMATION

- "RATIONAL" OF FEAR - ATTEMPT TO

ESCAPE CALL

- UNFAITH - LACK OF CONFIDENCE IN

GOD WHO CALLS

B. GOD'S RESPONSE: "BUT I..." (3:12)

(CONTRAST: GOD-CENTERED VS MAN-

CENTERED - GOD COUNTERS THE HUMAN

"I" WITH THE DIVINE "I" - TALKS ABOUT HIMSELF, NOT MOSES)

EX. 3:11-4:17 (CONT.) (139) (6a)

SIGNIFICANT ISSUES - THEOLOGICAL

- HAVE I CALLED YOU? (CALLING OF GOD)
- WHO AM I? (BEING OF GOD)
- WILL I BE WITH YOU? (ENABLING

↓  
PRESENCE OF  
GOD - FIDELITY  
OF GOD

SIGN - THAT GOD IS CALLING HIM,

THAT GOD IS ADEQUATE, AND  
THAT GOD WILL BE WITH HIM:

AFTER EXODUS, WILL SERVE GOD  
ON THIS MOUNTAIN! (cf. 19-49)

SIGN = PROMISE / FULFILLMENT

EX. 3:11-4:17 (CONT.) (140) (7)

II. HIS MESSAGE (ESR. NAME) - 3:13

3:22

A. HIS NAME & IDENTITY, ETC.  
(3:14-16a)

1. "I AM WHO I AM" (3:14)
2. "THE LORD, THE GOD OF  
YOUR FATHERS," ETC. (15-16)

B. HIS AWARENESS (16b)

C. HIS PREDICTIONS, COMMANDS,  
AND PROMISES (3:17-22)

1. RE HEBREWS (17-18)



EX. 3:11-4:17 (cont.) (43) (10)

## IV. HIS ELOQUENCE (4:10-17)

### A. MOSES' OBJECTION (4:10)

1. GENL. OBJECTION & TIME - (10a)

AM NOT ELOQUENT  
HERETOFORE  
OR  
SINCE THOU HAST  
SPOKEN TO MY  
SERVANT

2. SPECIFIC OBJECTIONS

SLOW OF SPEECH & OF TONGUE (10b)  
(PERHAPS STUTTERED)

### B. GOD'S RESPONSE (11-12)

1. APPEAR TO CREATOR & PROVIDENCE-  
CAUSATION  
↓  
SERIES OF RHETORICAL Qs (11)

2. COMMAND AND PROMISES (12)

NOW ∴ GO -

I WILL BE WITH YOUR MOUTH  
TEACH YOU WHAT YOU SHALL SAY

EX. 3:11-4:17 (cont.) (144) (10)

### C. MOSES' REACTION (4:13) -

REFUSES TO OBEY THE LORD (CONTRAST)  
ASKS FOR ANOTHER PERSON

### D. GOD'S RESPONSE (14-17)

1. ANGER KINDLED (14a) (NO PROPITIOUS!)

2. COMPLETES WITH MOSES' REQUEST  
PROVIDES AARON  
MOSES' BROTHER  
LEVITE (14b-17)  
(DIVINE ACCOMMODATION)

a. I KNOW - CAN SPEAK WELL

b. IMM. FUTURE

- COMING TO MEET YOU

- WHEN SEE YOU - WILL BE

GLAD IN HIS HEART

c. ACTIVITIES WITH PHARAOH

- MOSES WILL PUT WORDS INTO  
AARON'S MOUTH

EX. 3:11 - 4:17 (cont.) (145) (106)

- GOD  
↓  
MOSES  
↓  
ARON  
(LINE OF AUTHORITY)
- GOD WILL BE ACTIVELY PRESENT TO DIRECT MOSES; ARON
  - ARON WILL BE MOSES' SPOKESMAN - MOSES WILL BE TO ARON AS GOD
  - MOSES WILL USE THE ROD TO PERFORM SIGNS

↓  
CONSEQUENCES (4:18-31)

- MOSES REQUESTS PERMISSION FROM JETHRO TO RETURN TO EGYPT - JETHRO GRANTS PERMISSION - GOD COMMANDS MOSES TO RETURN - MOSES OBEYS, TAKING ROD IN HAND (4:18-20)

(146)  
EX. 3:11 - 4:31 (cont.) (106)

- GOD INSTRUCTS MOSES TO PERFORM ALL THE MIRACLES HE HAS BEEN ENABLED TO DO WHEN HE GOES BEFORE PHARAOH - GOD PREDICTS THE HARDENING OF PHARAOH'S HEART AND PHARAOH'S REFUSAL TO LET THE ISRAELITES GO - GOD TELLS MOSES TO DEMAND THAT PHARAOH LET ISRAEL, HIS FIRST-BORN SON, GO TO SERVE GOD, AND TELLS MOSES TO ADD THE THREAT THAT IF PHARAOH REFUSES TO COMPLY, HIS FIRST-BORN SON WILL BE SLAIN (4:21-23)
- ZIPORAH CIRCUMCIZES HER SON TO PREVENT THE KILLING OF MOSES (4:24-26)



(147)

## EX. 3:11-4:31 (CONT.)

(104)

- MOSES AND AARON GO TO THE ELDERS OF THE PEOPLE IN EGYPT - AARON SPEAKS WORDS GIVEN BY GOD TO MOSES, AND PERFORMS SIGNS IN THE PRESENCE OF THE PEOPLE (4:27-30)



**PEOPLE:**

- BELIEVED
- WORSHIPED - WHEN HEARD THAT GOD HAD VISITED ISRAEL & SEEN THEIR AFFLICTION (4:31)

AT EVERY POINT GOD HIMSELF  
HAS GUARANTEED SUCCESS!

(148)

## EX. 5:1-6:9

(11)

### RECURRENCE OF INTERCAUS<sup>2</sup>

INTRODUCTION (PREP/REAL<sup>2</sup>) - 5:1

I. PHARAOH ASKS → MOSES/AARON

(5:2-9) - CONTRAST - REACTION

Q ← A. WHO IS THE LORD? (5:2-3)

(DIVINE IDENTITY/AUTHORITY/REAL<sup>2</sup>)

ABOUT B. WHY DO YOU TAKE THE

GOD! PEOPLE FROM THEIR WORK

(DIVINE (5:4-9) (HUMAN MOTIVATION)

PROBLEM)

(CHARGE: IDLENESS OF PEOPLE)  
(LYING WORDS)



OUTCOME: PHAR. GIVES ADDL.

COMMAND AND MAKES FURTHER

ACC<sup>2</sup>: HEAVIER WORK - LYING

WORDS (5:9)

PHYSICAL PROBLEMS - WORSENS!

(149)

EX. 5:1-6:9 (CONT.)

(12)

## II. TASKMASTERS OF PHAR. ASK →

FOREMEN OF PEOPLE OF ISRAEL:

BEATEN- WHY HAVE YOU NOT DONE ALL  
WERE YOUR TASK OF MAKING BRICKS  
ASKED TODAY AS HITHERTO? (5:10-14)  
QUESTIONS



RESULTS FROM:

A. INFORMING THE PEOPLE RE  
PHARAAH'S COMMAND TO IN-

CREASE THEIR BURDENS (5:16-11-  
CF. 5:6-8a)

B. AS A CONSEQUENCE, THE PEOPLE  
ARE SCATTERED THROUGHOUT EGYPT  
AND ARE URGED TO COMPLETE THEIR  
TASKS AS BEFORE (5:12-17)

(150)

EX. 5:1-6:9 (CONT.)

THREE FOLD CHALLENGE TO GOD

BY MOSES:

① CHALLENGES GOD'S PROMISE,

FIDELITY, INTEGRITY — YOU HAVE

NOT DELIVERED YOUR PEOPLE (AS  
PROMISED), BUT HAVE DONE EVIL TO  
THEM (5:22, 23)

② CHALLENGES GOD'S COVENANT FOR  
HIS PEOPLE — HAVE DONE EVIL (5:22, 23)

③ CHALLENGES GOD'S MOTIVATION —  
WHY DID YOU SEND ME (IN CONTRAST  
TO THE REASON YOU GAVE ME)?  
(5:22, 23)

157

EX. 5:1-6:9 (CONT.)

13

III. FOREMEN OF PEOPLE OF ISRAEL

ASKED → PHARAOH (5:15-18)

WHY DO YOU DEAL THUS WITH YOUR SERVANTS?

IV. MOSES ASKS → LORD (5:19-6:9 (AFTER BEING ACCUSED

Qs RE BY FOREMEN OF ISRAEL) -

Qs - WHY - EVIL TO THIS PEOPLE?

WHY - EVER SEND ME?

LORD'S ANSWER:

1. RENEWS PROMISE (6:1)

2. SUBSTANTIATES

PROMISE (6:2-8)

157

EX. 5:1-6:9 (CONT.)

157

TWO CRITICAL THEOLOGICAL QUESTIONS

ARE ASKED AS A RESULT OF THE

WORSENING HUMAN PROBLEM WHEN

MOSES, IN OBEDIENCE TO GOD AND

WITH HIS GUARANTEE OF SUCCESS, GOT

TO PHARAOH TO SOLVE THE HUMAN

PROBLEM:

① PHARAOH - WHO IS THE LORD? -

REFUSED TO ACKNOWLEDGE THE SOVEREIGNTY, AUTHORITY, BEING OF

↓ GOD (EGYPTIANS INCURRED)

② MOSES - WHY HAVE YOU DONE EVIL TO

PEOPLE INSTEAD OF DELIVERING THEM?

WHY DID YOU SEND ME? - QUESTION THE

AND OUR FIDELITY LOVE MOTIVES OF GOD / ISRAELITES

153 EX. 5:1-6:9 (cont)

14

I AM THE LORD (6:2,6,8)  
(REQUIREMENT)  
(AFFIRMATION: IDENTITY  
AND BEING (CF. 3:14))

I = IDENTITY  
AM = PRESENT REALITY  
YHWH = CHARACTER

I HAVE (PAST  
SELF-EXPRESSIONS  
& SELF-REVELATIONS)

I WILL (FUTURE  
SELF-EXPNS,  
REVELATIONS)  
ACTS.

ACTS:

APPEARED (PERSONAL ENCOUNTER)  
ESTABLISHED CWT. (CWT-MAKER,  
KEEPER)  
HEARD (AWARENESS)  
OBTAINED-CWT. (FIDELITY)

154 EX. 5:1-6:9 (cont)

I WILL:

I BRING YOU OUT,  
RID OF BONDAGE, (EMANCIPATE)  
REDEEM

I WILL TAKE YOU — (ADOPTION)  
TO ME FOR A PEOPLE

I WILL BE TO YOU — (THEOCRACY)

A GOD

YOU SHALL KNOW — (REVELATION,  
I AM THE LORD EVILGHTNMT.)  
I BRING YOU — LAND (FULFILLMT.-  
GIVE AN HERITAGE — CONT.)



I AM THE LORD - I  
 WILL DELIVER YOU FROM  
 (5:22 - 6:8)  
 (REVEAL NEEDED)  
 WHY STAND ME  
 MOSES - WHY DO YOU  
 DELIVER THEM  
 WORSHIPPERS - NO  
 BONDAGE  
 LORD? (5)  
 WHO IS THE  
 PHARAOH  
 MOSES GOES  
 TO PHARAOH

I HAVE COME DOWN  
 TO DELIVER!  
 (3:8)  
 I AM THE LORD!  
 (3:14)  
 MOSES

155

DEVELOPMENT OF DIVINE THEOLOGICAL PROBLEM

EX. 1:1-6:9

RE-FOCUSSING OF PROBLEM = WAY OUT!  
 (INTERROGATION)

CH. 1 - HUMAN  
 PHYSICAL  
 PROBLEM

HUMAN  
 PROBLEM  
 NO SENSE!

5:1-6:9 - ALSO -  
 DIVINE THEO. PROBLEM

(HOW CAN GOD  
 PREVENT THE  
 EXTINCTION OF  
 ISRAEL AND  
 DELIVER THEM  
 FROM EGYPT?)  
 DELIVERANCE NEEDED

[PHARAOH &  
 EGYPTIANS -  
 MOSES &  
 ISRAELITES]

(HOW CAN GOD ALSO  
 REVEAL HIMSELF  
 AND VINDICATE HIS  
 EXISTENCE, AUTHORITY,  
 INTEGRITY, ETC.?)

ALSO → REVELATION NEEDED

REVEL PROMISED

17

156



## ⑮ CONCEPT OF ELECTION

(SOVEREIGNTY OF GOD)

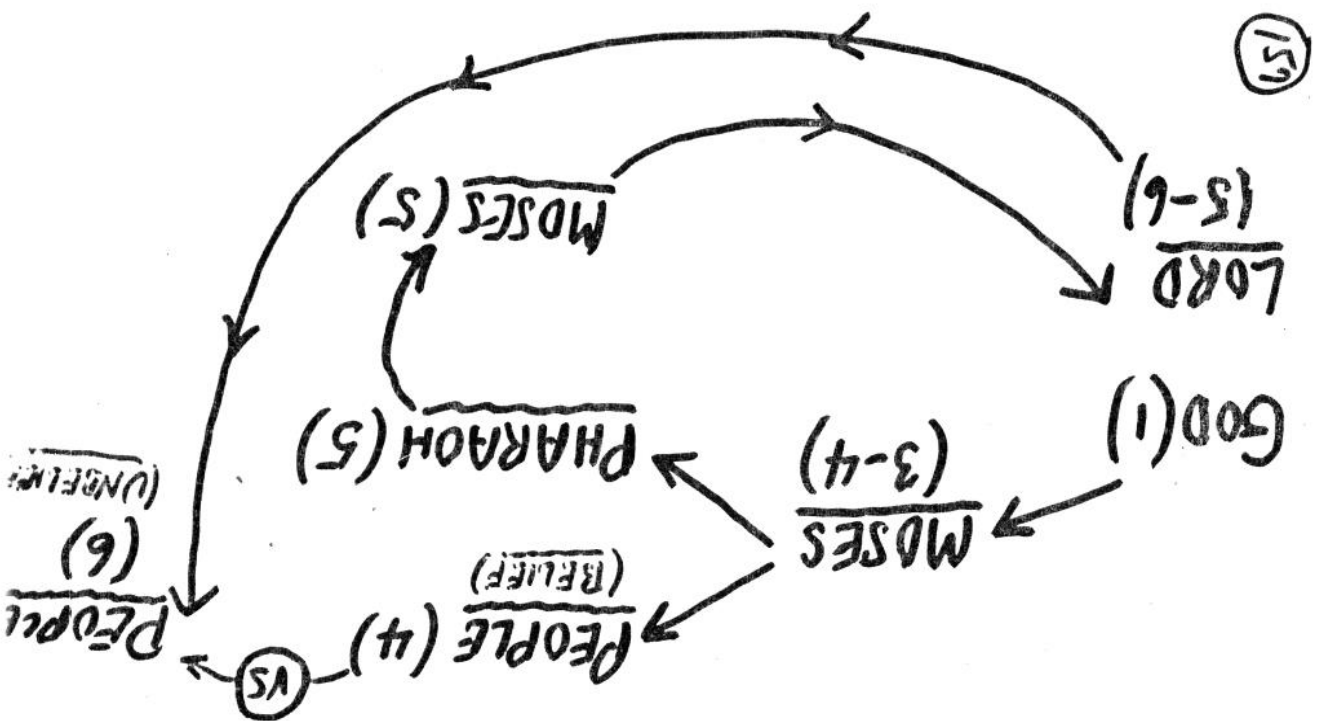
SOVEREIGNTY = "THE SUPREME  
AND INDEPENDENT AUTHORITY  
OF GOD TO DO AS HE WILLS"

I. SOVEREIGNTY IN CREATION

II. SOVEREIGNTY IN HISTORY  
AND IN PROVIDENCE  
(ON-GOING CREATION -  
CONSISTENCY w/ CREATION)

EX. 1:1-6:9

BIOGRAPHICAL MOVEMENT.



<sup>(159)</sup> ELECTION-SOVEREIGNTY (CONT.)

②

III. SOVEREIGNTY IN REDEMPTION

A. POSSIBILITY OF RED<sup>N</sup>

B. GROUNDS FOR RED<sup>N</sup>

"I WILL HAVE MERCY UPON  
WHOM I WILL HAVE MERCY"  
(Rom. 9:15) → FAITH

C. INDIVIDUALS REDEEMED

(WHO MEET GOD'S CONDIT<sup>NS</sup>)

FOR RED<sup>N</sup>) - CF. EPH. 1:3-14.

TO SOVEREIGNTY IN THE ESCALATION

<sup>(160)</sup> ELECTION-SOVEREIGNTY (CONT.) ③

ELECTION OF INDIVIDUALS  
BASED ON FOREKNOWLEDGE:

"FOR GOD KNEW HIS OWN REF<sup>R</sup>  
EVER THEY WERE, AND ALSO  
ORDAINED THEM THAT THEY  
SHOULD BE SHAPED TO THE  
LIKENESS OF HIS SON... " (NEB)  
(Rom. 8:29; cf. 8:30)  
(SEE ALSO Rom. 9:6-18; EPH. 1:4)

ELECTION - SOVEREIGNTY (CONT.) ④

TWO VIEWS OF FOREKNOWLEDGE:

① FOREKNOWLEDGE =

PRE DETERMINATION

(DETERMINISM - DENIES

HUMAN FREEDOM - DOUBLE

ELECTION) - MODERATISM

(REFORMED VIEW)

② FOREKNOWLEDGE =

FORE SIGHT

(VOLUNTARISM - AFFIRMS

HUMAN FREEDOM) - SYNERGISM

⑥

VOLUNTARISM:

GOD'S FORE-  
KNOWLEDGE

→ HUMAN  
ACTIONS  
(EFFECT)  
(CAUSE)

DETERMINISM:

GOD'S FORE-  
KNOWLEDGE  
(CAUSE)

→ HUMAN  
ACTIONS  
(EFFECT)

CAUSAL NEXUS

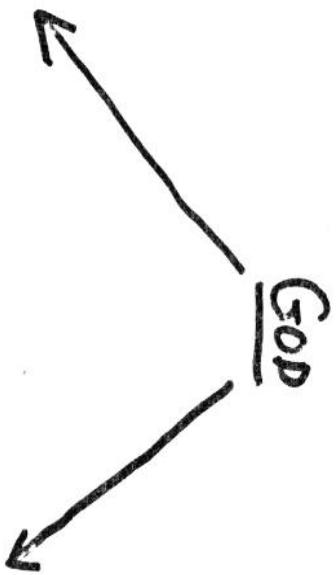
FOREKNOWLEDGE

(CONT.)

ELECTION - SOVEREIGNTY

## ELECTION - SOVEREIGNTY (CONT.) ⑤

SECOND VIEW OF FOREKNOW-  
LEDGE - BASED ON DUAL RELAT-  
OF GOD TO HISTORY: BOTH WITHIN  
AND BEYOND HISTORY.



GOD → HISTORY-TIME

GOD HAS PANORAMIC VIEW OF  
HISTORY - (CF. VIEWING PARADE  
FROM ABTD - - - - -)

## ELECTION - SOVEREIGNTY (CONT.) ⑥

GOD FORESEES THE USE OF  
FREEDOM - ACT ON THE BASIS  
OF WHAT HE FORESEES! ∴

BEFORE-AFTER DUALISM HAS  
NO ESSENTIAL BEARING ON

GOD'S ACTS! IS EMPHASIZED FOR  
SAKE OF HUMAN BEINGS (PEDAGOGICAL VS.  
ONTOLOGICAL)

WHY ELECTION? PRIMARILY A

MEANS OF REVEALING SOVEREIGN-  
TY OF GOD, ESP. AS TO REDEEM-  
BY MERCY (VS) WORKS-RIGHTEOUS-  
NESS! (CF. ROM. 9:14-18) (EVENT (VS)  
ANNOUNCEMENT)

## I. MATERIALS

### A. Specific--chapter titles

- Give specific and distinctive titles--titles too general and applicable to more than one chapter.

### B. General--

- Approach too detailed--would not examine material chapter by chapter--would try to get overall impression of materials.
- Would try to identify kind of material as accurately as possible.

## II. STRUCTURE

### A. Identifying units

- Look for the broadest possible grouping of materials (divisions)--avoid fragmenting materials unnecessarily.
- Would not spend time looking for sub-units--would note only if discovered while looking for major units.
- Need to give captions to units.

### B. Primary laws and Specific Materials with Which They Are Used

#### 1. Primary laws

- Identify laws accurately.
  - Need to distinguish between primary and secondary laws--primary laws are predominant and distinctive--would include only primary laws.
  - Would look for implicit relationships.
  - Note complex laws as well as simple laws.
  - Look for relations between major units.
  - Consolidate laws which are essentially the same.
  - Identify relationships as specifically and as precisely as possible.
  - Only one climax per unit--comes near or at close of unit.
  - Pivot involves radical change of direction--seldom found in ideological materials.
  - Interchange inherently secondary--used to reinforce another law, which is primary--interchange used infrequently.
  - Would not use continuation, explanation, or harmony.
- #### 2. Specific Materials with Which Laws Are Used
- Include specific materials with which primary laws are used.
  - Give verse references--but do more than list verse references when necessary.
  - Give sufficient materials to clarify what is involved in the use of the law and to support that it is primary.
  - Differentiate between primary and secondary materials in connection with the law of recurrence.
  - Avoid becoming too detailed and moving into analysis.
  - Be as thorough as possible in identifying primary laws.

## III. INTERPRETIVE (STRUCTURAL) QUESTIONS

- Place questions after each law and the materials with which it is used.
- Use a single list of general questions for recurring elements instead of asking about each element.
- Ask all of the main types of questions (definitive, rational, implicational).
- Follow the orderly sequence of questions (see above).
- Focus questions on structural law rather than on details as such.
- Incorporate specific materials into questions, including using pronouns which refer to materials noted--avoid becoming too detailed in questions.
- Questions asked about complex relationships should include all laws involved in the relationships.
- Ask about connections between recurring elements.

## IV.

### STRATEGIC AREAS

- Always give reasons for strategic areas.
- Reasons for areas should always be related to primary laws.
- Would not mention laws previously listed--if laws found while looking for strategic areas are primary, should be listed under primary laws.

Robert Traina



167

JOSEPH NARR.

THEO. OF PROVIDENCE

4

168

PROVIDENCE & EVIL

4a

PROVIDENCE - "THE FORESEEING

CARE AND GUARDIANSHIP

OF GOD OVER CREATURES;

A MANIFESTATION OF

THE DIVINE CARE OR DIRECTION

THREE UNDERLYING TRUTHS:

① THE HOLY CONSISTENCY OF GOD

GOD INVARIABLY OPPOSES

EVIL AND DOES HIS UTMOST

TO EFFECT THE HIGHEST GOOD

AND LEAST EVIL WITHIN THE

FRAMEWORK OF FREEDOM/DRAMA

PROVIDENCE =

1. THE FORESEEING CARE

AND GUARDIANSHIP OF

GOD OVER HIS CREATURES;

2. A MANIFESTATION OF

THE DIVINE CARE OR

DIRECTION.

TWOFOLD PROV.

INDIVIDUAL

SOCIAL (see Emil)

(169)

PROVIDENCE & EVIL - CONT. 1

②

THE TWOFOLD CHARACTER  
OF SALVATION HISTORY:

DIVINE-HUMAN INTERACTION

(EVIL INTRODUCED BY HUMANS)  
GOD ULTIMATELY RESPONSIBLE FOR HISTORY

③

THE TWOFOLD CHARACTER OF

HISTORY: INNER & OUTER

(WITH FREEDOM)

① INNER HISTORY - ATTITUDES,

MOTIVES, SPIRIT, HEART, THOUGHTS,

EMOTIONS:

GOD ATTEMPTS TO INFLUENCE

THESE FOR THE GOOD, EVEN IN

SINFUL PERSONS (cf. ROMANAS

PHARAOH)

⑤

(170)

PROVIDENCE & EVIL (CONT.)

①

OUTER HISTORY - OVERT EXPRESSIONS

OF INNER HISTORY:

EVEN WHEN PERSON DECIDES

TO BE EVIL INWARDLY, GOD

ATTEMPTS TO INFLUENCE THE

OVERT EXPRESSIONS SO THAT

THEY WILL INVOLVE THE LEAST

EVIL/HIGHEST GOOD (cf. CH. 37;

CH. 45)

②

OUTER HISTORY:

EVEN WHEN GOD'S INFLUENCE

IS REJECTED OUTWARDLY, GOD

IS PROVIDENTIALLY ABLE TO USE

WHAT HAPPENS FOR GOOD.

172

PROVIDENCE; EML (cont.)

CONTACT 510 RT:

① GOD NEVER NEEDS, WANTS, PLANS,  
OR INTENDS THAT HUMAN  
BEINGS SHALL COMMIT EVIL  
(GOD IS INCESSANTLY WORKING  
ONLY & ALWAYS FOR GOOD)

② BUT - WHEN EVIL OCCURS, GOD  
USES IT TO ADVANCE HIS PURPOSES.

(cf. ADDNEMENT)

(ALSO - FORESEES ITS OCCURRENCE,  
SO THAT HE CAN PLAN IN  
ADVANCE - THERE ARE NO  
SURPRISES WITH GOD!)

②

PROVIDENCE & ENL (cont.)

DIVINE  
INFLUENCE  
(500)

$$\frac{H750Ry}{(41.37)}$$

$$\frac{IN NR}{HUMAN'S} \leftarrow$$

(LEFT  
END)  
(45, 37.41)

(DIVERGENCE INFLUENCE) VS (DIVERGENCE DETERMINISM)

OF EVIL  
EXPOSURE  
MOTIVES  
(POSSIBLE)

DIVINE USE OF  
HUMAN HISTORY.  
EVEN WHEN  
DIVINE INTERFERENCE  
IS REJECTED  
IN INNER &  
OUTER HISTORY  
OF HUMANS.  
(CONCLUSION)

(173)

## [Ex. 7-18]

(16)

## STUDY OF RECURRENT OF "KNOW":

## I. BEFORE PLAGUES

[LORD = YHWH (3:14)]

- (A) 5:1 - I (PHAR.) DO NOT KNOW THE LORD  
 (B) 6:7 - I (THE LORD) WILL... AND YOU (ISRAELITES) SHALL KNOW THAT I AM THE LORD

## II. IN RELATION TO PLAGUES

- (A) 7:5 - EGYPTIANS SHALL KNOW THAT I AM THE LORD (IDENTITY - "I" (GOD OF THE BRENS))  
 TIME - "AM" (NOW-PRESENT)  
 CHARACTER - (LIVING, SOVEREIGN, ETERNAL, UNCHANGING, VICTORIOUS BEING)  
 (CF. 3:14)  
 (B) 7:17 - BY THIS YOU (PHAR.) SHALL KNOW THAT I AM THE LORD (CF. 7:5) 5:1

(174)

## [Ex. 7-18 (CONT.)]

(16)

## STUDY OF "KNOW"

- (C) 8:10 - THAT YOU (PHAR.) MAY KNOW THAT THE RE IS NO ONE LIKE THE LORD OUR GOD (UNIVERSALLY IN COMPARABLE - GOD OF THE BRENS) - IDENTITY, RELATIONSHIP  
 (D) 8:22 - THAT YOU (PHAR.) MAY KNOW THAT I AM THE LORD IN THE MIDST OF THE EARTH (IDENTITY, CHARACTER, PRESENCE)  
 UNIVERSAL, IMMANENT ACTIVITY  
 (E) 9:14 - THAT YOU (PHAR.) MAY KNOW THAT THERE IS NONE LIKE ME IN ALL THE EARTH (UNIVERSAL SUPREMACY; UNIQUENESS)  
 (F) 9:29 - THAT YOU (PHAR.) MAY KNOW THAT THE EARTH IS THE LORD'S (UNIVERSAL PROPRIETARY CONTROL - CF. CREATION)

(175)

## Ex. 7-18 (cont.)

### STUDY OF "KNOW"

(1b)

(G) 10:2 - THAT YOU (ISRAELITES, INC. MOSES & AAHON) MAY KNOW THAT I AM THE

LORD (CF. 6:7)

(H) 11:7 - THAT YOU (AAHON & EGYPTIANS) MAY KNOW THAT THE LORD MAKES A DISTINCTION BETWEEN EGYPTIANS AND ISRAEL (SEEING, DIFFERENTIATING, ETHNIC, CONTROLLING BEING)

12:27-28: ISRAELITES BOWED & WORE-SHIPPED, AND OBEYED. (CF. 4:30-31, 6:9)

III. AFTER PLAGUES (IN RE TO SEA OF REEDS - WILDERNESS)

(A) 14:4 - THE EGYPTIANS SHALL KNOW THAT I AM THE LORD

(176)

## Ex. 7-18 (cont.)

### STUDY OF "KNOW"

(B) 14:18 - THE EGYPTIANS SHALL KNOW THAT I AM THE LORD

(C) 16:6 - ISRAELITES SHALL KNOW THAT IT WAS THE LORD WHO BROUGHT YOU OUT OF THE LAND OF EGYPT (DELIVERER)

(D) 16:12 - YOU (ISRAELITES) SHALL KNOW THAT I AM THE LORD YOUR GOD (IDENTITY, CHARACTER, PERSONAL RELATION TO PEOPLE) (CF. 6:7a)

(E) 18:11 - NOW I (JETHRO) KNOW THAT THE LORD IS GREATER THAN ALL THE GODS (IDENTITY & CHARACTER, UNIVERSAL SUPREMACY)

## REVELATION ACCOMPLISHED

FOR PHAR & EGYPTIANS, MOSES & ISRAELITES



# INDICATIONS OF PURPOSES OF PLAGUES:

(177) (14)

(EX. 7-12)

## 1 REURRENCE OF INSTRUMENTATION

USE OF KNOW - THAT MAY KNOW...  
(ALSO INTERPRETATION & PREP. KNOWLEDGE)

## 2 CONTRAST (CONFLICT) - BET. AGENTS OF

YHWH (MOSES, AARON) AND AGENTS OF PHAR. & EGYPTIAN GODS (MAGIANS, etc.)

## 3 REURRENCE OF PLAGUES - NATURE OF

PLAGUES IN RE TO GODS OF EGYPT

## 4 CLIMATIC PLAGUES - SAYING OF

FIRST - BORN OF EGYPT (EX. 12.12) - ARRANGE -

## 5 REASSURE COMMUNICATION - (EX. 12-13)

THE OLD GOD MEMORIAL - REMEMBER

LOOKED INTO DEWIVERS (YHWH) (CF. EGYPTIAN FESTIVALS)

## 6 HARDENING OF PHAR. HEART - SET

EX. 9:15-16 (CF. ROM. 9:14-18)

(178)

EX. 7-12 (CONT.)

## CONFLICT (CONTRAST) BET. AGENTS

OF PHAR. & EGYPTIAN GODS (WISE MEN, MAGIANS, SORCERERS) & AGENTS OF YHWH (MOSES & AARON): (NOTE PROGRESSION)

## 1 7:11 - PHAR. AGENTS DUPLICATE AARON'S FEAT

OF TURNING ROD INTO SERPENT - BUT AARON'S ROD SWALLOWS THEIR ROD.

## 2 7:22 - MAGIANS ALSO CHANGE WATER INTO

BLOOD BY THEIR SECRET ARTS

## 3 8:7 - MAGIANS DUPLICATE FROG PLAGUE

BY SECRET ARTS - BUT DO NOT REMOVE FROGS,

## 4 8:18 - MAGIANS CANNOT DUPLICATE Gnat

PLAGUE BY SECRET ARTS - SAY TO PHAR. "THIS IS THE FINGER OF GOD."

## 5 9:11 - MAGIANS COULD NOT STAND BEFORE

MOSES BECAUSE OF BOILS - NO DIFFERENCE FROM REST OF EGYPTIANS

SUPREMACY OF GOD & HIS AGENTS

## PLAGUES AND GODS OF EGYPT

(2)

(179) (STORY IN THE BOOK OF EXODUS, M. RYERSON TURNBULL (FROM DR. W. W. MOORE))

(EX. 7-12 - CONT.)

POSSIBILITIES:

(1) FIRST PLAGUE - NILE INTO BLOOD - AGAINST NILE GOD, OSIRIS (JUNE)

(2) SECOND PLAGUE - FROGS -

AGAINST FROG GOD, HEKA (SEPT.)

(3) THIRD PLAGUE - GNATS OR MOSQUITOES -

AGAINST EARTH GOD, SEB (OCT.)

(4) FOURTH PLAGUE - FLIES OR BEETLES -

AGAINST BEETLE GOD, KHEPERA (NOV.)

(5) FIFTH PLAGUE - CATTLE PLAGUE OR MURKIN -

AGAINST CATTLE GODS, APIS, ETC. (DEC.)

(180) (EX. 7-12 (CONT.))

(3)

(6) SIXTH PLAGUE - BOILS - APPARENTLY

AGAINST GODDESS NETI (JAN.)

(7) SEVENTH PLAGUE - HAIL - APPARENTLY

AGAINST AIR GODS, ISIS, SHU, ETC. (FEB.)

(8) EIGHTH PLAGUE - LOCUSTS - APPARENTLY

AGAINST INSECT GODS (MAR.)

(9) NINTH PLAGUE - DARKNESS

AGAINST SUN GOD, RE (APRIL) (HEAD OF PANtheon)

(10) TENTH PLAGUE - SLAYING OF FIRST-BORN -

COUP-DE-GRACE AGAINST ENMERE

EGYPTIAN PANtheon (EX. 12:12)

"

YHWH WINS THE "BATTLE OF THE GODS"

GOD OF ISRAEL IS YHWH!

(181)

Ex. 15:1-21

3

### YAHWEH SONG

**TEXT:** THE LORD IS MY NAME (15:3)

(CF.

CHARACTERISTICS/ACTIONS OF THE LORD: 3:14)

- ① GLORIOUSLY TRIUMPHANT/VICTORIOUS (1,2)
- ② STRENGTH-GIVER & SONG-GIVER (2)
- ③ SAVIOR (2)
- ④ PERSONALLY RELATED TO ME - THE SOVEREIGN AUTHORITY IN MY LIFE (2)
- ⑤ PERSONAL GOD OF ANCESTORS (2)
- ⑥ PRASE WORTHY (2)
- ⑦ DESTROYS EVIL PERSONS (4-5)
- ⑧ USES NATURE TO EVIL PERSONS - CONTRASTS NATURE (5)
- ⑨ GLORIOUSLY POWERFUL (6)
- ⑩ GREAT MAJESTY (7)

(182)

Ex. 15:1-21

- ⑪ SUPREME, INCOMPARABLE, UNEQUALLED
- ⑫ REGALLY HOLY/TRANSCENDENT, GRANDEUR (11)
- ⑬ DOER OF SPLENDID DEEDS, WONDER-WORKER (11)
- ⑭ STEADFAST LOVE (12)
- ⑮ STRONG GUIDE (13)

ETC.

(183)

Ex. 15:1-21

CORRELATE

7:3-14  
5:22-6:8

(2b)

YHWH SONG

WITH:

7:1-14

YHWH IS HIS NAME

DELIVERER (Theologian)

(15:1) - cf. 6:7 - Fulfillment

DELIVERER: THE LORD OUR GOD!

1. GODRIOUS TRIUMPHANT-VICTORIOUS (1)

2. SOURCE OF STRENGTH - SONG-GIVER (2)

3. DELIVERER (2) - "MY SALVATION" (cf. 6:6)

4. PERSONALLY RELATED TO SINGERS - "MY GOD" (2)

Also - GOD OF FATHERS (cf. 6:7)

5. PRAISEWORTHY, WORTHY OF WORSHIP - (2)

6. WARS AG. EVIL (3)

7. CONTROLS NATURE - TO EFFECT JUDGMENT. (4-5) (cf. 6:7)

8. MADE SONG, AWE-SOME POWER (6) (cf. 3:14)

9. CONQUERS ADVERSARIES - NATURE (7-10)

10. SUBJUGATE IN COMPARABLE UNIQUE (11-14)

11. EVILS IN HIS HANDS (11)

12. WONDER-WORKER (11)

13. STANDARD LOVE (13) (cf. 5:22-23)

(184)

Ex. 3-18

LORD/KNOW MOSES

I AM THE LORD (3:14) - TO MOSES

↓

PHAR - WHO IS THE LORD? I DO NOT KNOW THE LORD. (5:2)

MOSES - WHY DID YOU DO EVIL TO THIS PEOPLE? WHY DID YOU SEND ME? (5:2-23)

(DENIES THAT GOD IS LORD)

↓

TO MOSES - I AM THE LORD (6:2, 6, 8)

I WILL REDEEM (ETC.), AND YOU (MOSES/ISRAELITES) SHALL KNOW THAT I AM THE LORD (6:7)

↓

I WILL SEND PLAGUES AND DELIVER ISRAEL THAT



PHAR/EGYPTIANS; MOSES/ISRAELITES  
SHALL KNOW THAT I AM THE LORD  
(CHS. 7-14)



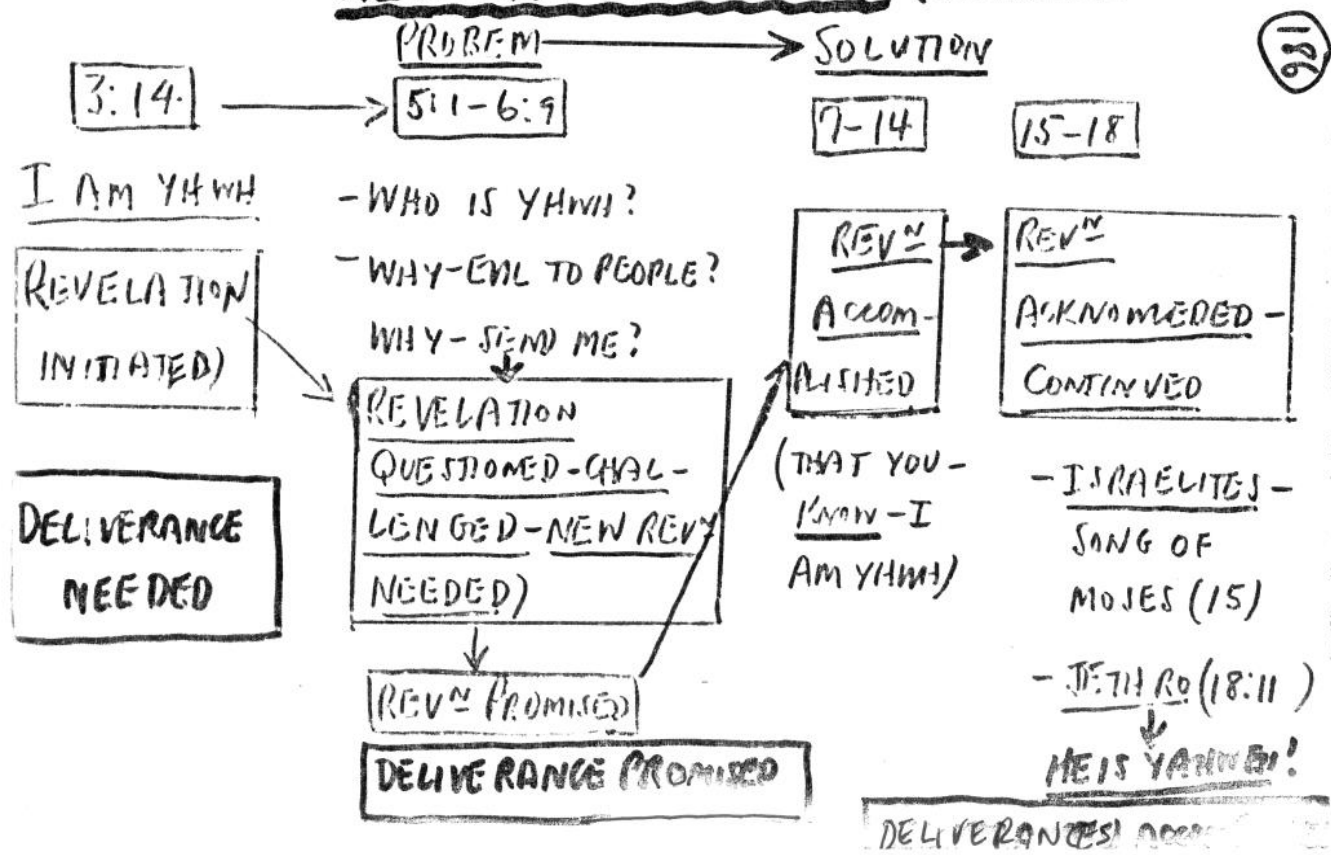
ISRAELITES - THE LORD IS HIS NAME  
(HE IS THE LORD) (15:3)



JETHRO - AFTER MOSES TOLD HIM  
ABOUT THE EXODUS - NOW I  
KNOW THAT THE LORD IS  
GREATER THAN ALL GODS (18:11)

EXODUS 1-18

REVELATION MOTIF (w/DELIVERANCE)



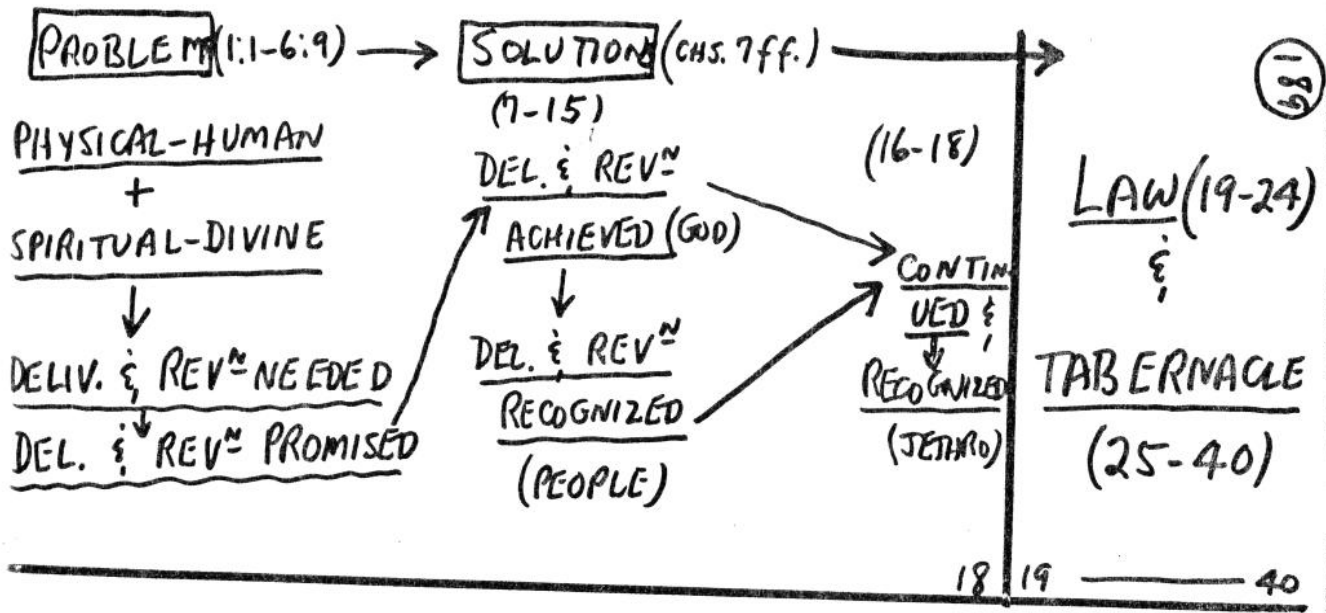




# Ex. 1-18

①

CAUSES → EFFECT



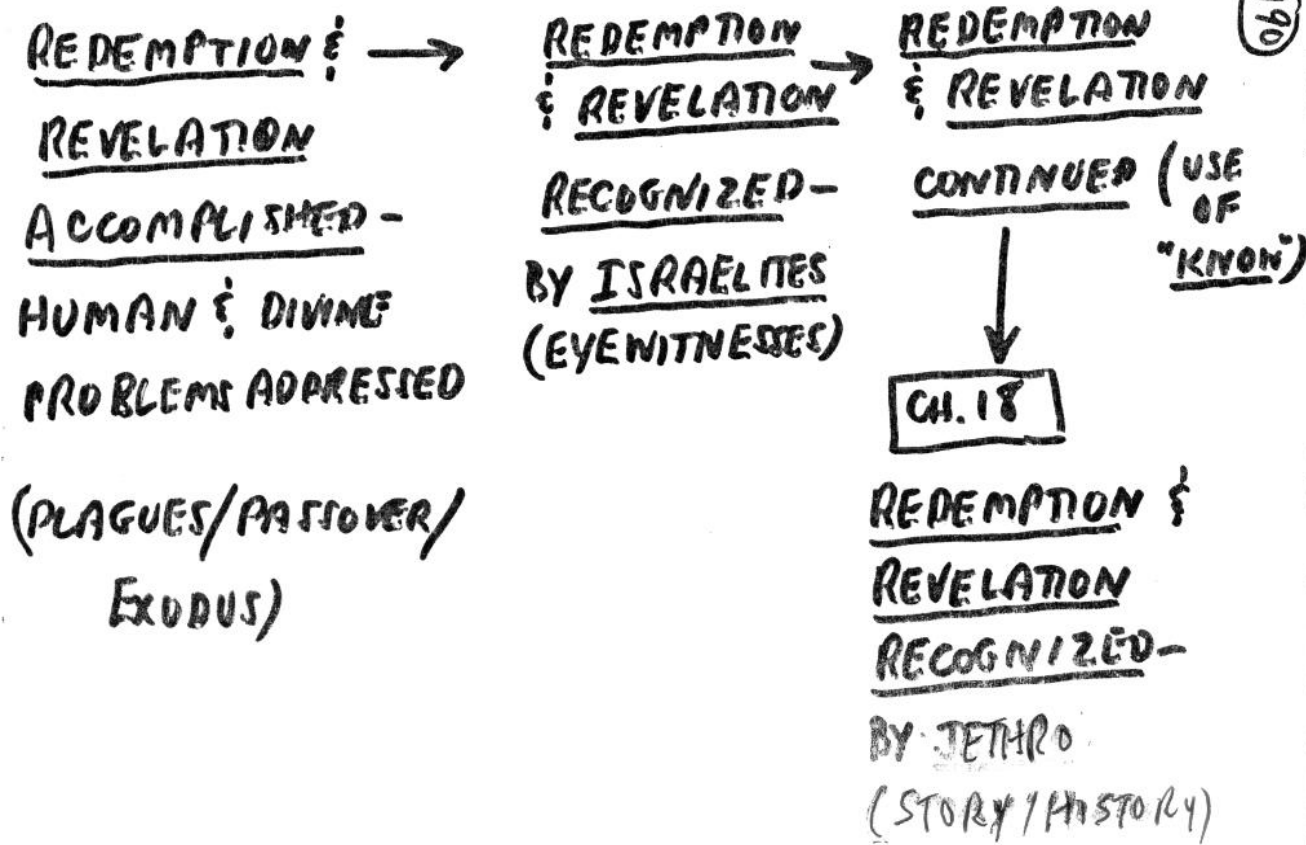
## Ex. 1-18 (CONT.)

1a

CHS. 7-14

14:30-15:21

chs 16-17



RELATION BET. EX. 1-18 & 19-40

CAUSES

EFFECTS

DEL. & REV<sup>n</sup>

EFFECTED (7-14)

"I AM YHWH"

DEL. & REV<sup>n</sup>

ACKNOWLEDGED

(15) - "HE IS YHWH"

CONT.  
(16-18)

DEL. & REV<sup>n</sup>

CONTINUED &  
REINFORCED (19, 32-34)

DEL. & REV<sup>n</sup> APPLIED

(LAW & TAB.) (20-23,

"I AM YHWH" → 35-40)

THEREFORE... 40

- UNDERSTANDING

- MOTIVATION

EX. 19-24 - SINAITIC COVT.

(CF. AB. COVT.)

PREP<sup>n</sup> FOR  
SINAITIC

PRESENT<sup>n</sup> OF  
SINAITIC  
COVT.

RATIFIC<sup>n</sup>  
OF  
SINAITIC  
COVT.

19:1 — 20:2 | 20:3 — CH. 23 | 24:1 — 8

MAIN LAWS:

① PREP<sup>n</sup>/REALIZ<sup>n</sup> < PREP<sup>n</sup> (19:1-20:2) → Q5  
REAL<sup>n</sup> (20:3 ff.)

② PART<sup>n</sup> < GENL. (20:3-26) → Q5  
PART. (CHS. 21-23)

③ CLIMAX - RATIFIC<sup>n</sup> OF COVT (INC. CAUSAT<sup>n</sup>) → Q5

①<sup>193</sup>

EX. 19-24 (CONT.)

REQUIREMENTS FOR PREP  
FOR SINAITIC CONT.

BEING OF MORAL AGENT:

① UNDERSTANDING

(INTELLECTUAL)

COGNITIVE

(MEANING OF COMMANDMENTS,

INCLUDING REASONS FOR

THEM) < WHAT? (PERCEPTIONS)  
WHY?

② MOTIVATION

(AFFECTIVE AND

BEHAVIORAL) (DISPOSITION & INTENT<sup>NS</sup>)

(STIMULI AND INCENTIVES FOR  
OBEEDIENCE WHICH ARE ADEQUATE  
TO LEAD TO ACTION - MOST DIFFICULT

"MOTIVATION IS THE ESSENCE OF

②

①<sup>194</sup>

EX. 19-24 (CONT.)

③

THREE BASIC MEANS OF PREP:

①

BEING AND PAST ACTIONS OF

GOD - PLUS PROMISES AND THREE

[19:4-6; 20:1-2; (COMMANDMENTS

ALSO - E.G., 20:4-6)]

②

COMMANDMENTS AT MOUNTAIN -

(TABBOOS) - (19:10-14, 19:15, 19:21,

19:23, 19:24) - CONSECRATION

③

AUDIO-VISUAL AIDS AT MOUNTAIN

(19:9, 11, 16-19; CF. 20:18-22)



195

Ex. 19-24

3a

PREPARATORY STEP:

① REMINDERS OF PAST ACT - AND PROMISES/THREATS RE THE FUTURE (19:4-6; 20:1-2; cf. 20:5-6, 7, 12)

19:4-6 DIVINE

PAST ACT - SEEM

② WHAT I DID TO

EGYPTIANS (DESTRUCTIVE JUDGMENT)

③ HOW I BORE YOU

(ISRAELITES) ON

EAGLES' WINGS;

BROUGHT YOU TO

MYSELF (DELIVERANCE/

ADOPTION)

CONDIT.

CAUSATION

IF YOU PERSEVERE

(HUMAN

ACTIONS)

HUMAN

FUTURE

YOU WILL BE

BE (I

SPEAKING OF)

HUMAN

DESTINY -

REQUIRE

OF DIVINE

RESPONSE:

- ADOPTED

- ROYALTY OF

MEDIA TOOLS

- "HOLY NATION"

196

Ex. 19-24

3b

19:4-6; 20:1-2

"I AM THE LORD"

THEO. OF THE EXODUS

LINK?

FILL IN PARATAXIS

HUMAN RESPONSE

— THE CHARACTER AND CONSEQUENCE

OF YAHWEH'S ELECTION - "I AM

THE LORD YOUR GOD" - YOUR DELIVERANCE

(20:1-2)

SAME GOD WHO JUDGED THE EGYPTIANS

AND REDEEMED THE ISRAELITES IN

THE PAST → WILL ACT ON BEHALF

OF ISRAEL IN THE FUTURE - SAME

REVELATION → UNDERSTANDING:

ETHICAL, POWERFUL, LOVING, WISE,

LIVING, SOVEREIGN, IMMORTAL,

YAHWEH LORD

TWO Qs:

① WHAT

KIND

OF GOD

HAS HE

BEEN?

② WILL HE

CONTINUE

TO BE

THE SAME

KIND OF

GOD?



191

Ex. 19-24

3c

— PROMISES (IN ADDITION TO PAST  
(CONDITIONAL))

REVELATION → MOTIVATION

LEADING TO BEHAVIOR

PRODUCES INNER ATTITUDE

EMOTIONS WHICH MOTIVATE

TO OBEY GOD: DEPENDENCE, LOYALTY,

GRATITUDE, LOVE, JOY, REVERENCE,

AME, HOPE, TRUST, ETC.

REVE ~ THROUGH → UNDERST

ACTS → JUDMT.

→ DEL.

→ MOTIVATION →

BEHAVIOR

(ALSO - PROMISES/THREATS)

195

Ex. 19:1-20:2

3d

PREPARATION FOR CVT.

REVELATION

↓

① BEING OF GOD - I AM YAH

WEH YOUR GOD - DELIVER

- CONSTANCY OF GOD - I WILL

CONTINUE TO BE WHAT I

HAVE BEEN!

↓ (UNDERSTANDING)

② EVOKEs HUMAN EMOTIONS/

RESPONSES

(MOTIVATION)

(199)

Ex. 19-24

3d'

### PREPARATORY STEPS:

- ② **COMMANDS, INC. TH BOGS**
- ⑥ WASH CARMENTS (19:16-19)
- ⑥ NOT TOUCH MOUNTAIN (19:12-13a, 21, 23, 24)
- ③ NOT GO NEAR A WOMAN (19:15)

### KEY CONCEPT: → CONSECRATE!

(19:10, 14, 22, 23)

MEANING:

PURPOSE:

→ UNDERSTAND

REVEAL

→ MOTIVATION → BEHAVIOR

HOLINESS OF GOD

(200)

Ex. 19-24

3e

### PREPARATORY STEPS:

- ③ SIGHTS / SOUNDS (AUDIO-VISUAL AIDS)  
(19:9, 13, 16-19; cf. 20:18-21)

### REVELATION CONTINUED

### AND REINFORCED!

- ① REAL, PERSONAL PRESENCE OF GOD
- ② SPIRITUALITY OF GOD (cf. Ex. 20:21-23)  
Dt. 4:15-18

- ③ MAJESTIC POWER/AWESOMENESS OF GOD
- ④ SOVEREIGNTY OF GOD - RE NATURE
- ⑤ IMMANENCE OF GOD

- ⑥ HOLINESS/TRANSCENDENCE OF GOD

ETC.

REVEAL → UNDERSTANDING

200

Ex. 19-24

3f.

202

Ex. 19-24

3

**REV**

BEING/ACT OF

God:

**LAW**

CAUTION

① **UNIQUENESS**

SUPREMACY -

HE ALONE IS

YHWH - NO RIVALRY

**NONOTHEISM**

→: HAVE NO OTHER GODS IN ADDITION TO/ALONG SIDE OF ME

②

**SPIRITUALITY**

OF GOD - FORMLESSNESS

(CLOUD, SMOKE, FIRE) -

DISSINAT FROM NATURE

(NOT EGYPTIAN GOD) -

TRANSCENDENCE

(JEALOUS GOD -

INTOLERANT OF

DISLOYALTY/RIVALRY -

WIFE - ROSA AND) - CF. EX. 20.17-18

→: DO NOT CARRY AN

IMAGE OF ME OUT

OF ANY MATERIAL

THINGS - DO NOT

MAKE A LITERARY

OF ME OF ANYTHING

IN HEAVEN, EARTH,

WATER (TO BE

WORSHIPED)

③

**SUPREMACY**

AWE/RESPECT

SANCTITY, MAJESTY

OF YHWH - DESERVES

REVERENCE/RESPECT

→: DO NOT USE MY

NAME IN AN

EMPTY, FRIVOLOUS

DISRESPECTFUL

WAY (NAME =

BEING)

④

**HOLINESS/TRANSCENDENCE**

EXP. SEEN IN COMPLETION

OF CREATION (CREATOR) →

EX PRESENT IN LOVE -

RELIGIOUS OVER CREATION

IN ARGUES, SEEN OF REVERENCE

DELIVERANCE, AND AT

MT. SINAI,

→: SET ASIDE/RETRIBUTION

A DAY OF

REST TO RE-

MEMBER GOD

AS TRANSCEND

CREATOR AND

SO WE REVERENCE

203

Ex. 19-24

34



5-10

CIV. LIFE FOR

→ ∴ DO NOT ACT

PEOPLE - AFFECTIONS

CONCERN FOR ISRAEL -

ADULTERATION

(HIS PEOPLE) - SUPREMACY

INTEREST FOR THEIR

WELL-BEING (SHALOM)

IN A HARMFUL / IN JURIOUS

WAY TOWARD

YOUR FELLOW

HUMAN -

DO NOTHING

DESTRUCTIVE

TOWARD THE

PEOPLE OF

God

**THEOLOGY OF LAW!**

**REVELATION APPLIED**

BECAUSE I AM WHO I AM, &  
BECAUSE I HAVE DONE WHAT  
I HAVE DONE → DO THIS!

204

Ex. 19-24

5

**PLACE AND ROLE OF LAW**

①

EXODUS DOES NOT BEGIN WITH LAW (1944)

(VS. LEGALISM)

LAW (AND TAB.) WOULD HAVE BEEN

MEANINGLESS & IMPOSSIBLE IN EGYPT

(BONDAGE). DELIVERANCE & REVELATION

MUST PRECEDE LAW! PROVIDE UNDER-

STANDING & MOTIVATION NECESSARY

FOR OBEDIENCE TO LAW. YHWH MUST

BE A DELIVERER BEFORE HE BECOMES

A LAW-GIVER!

RED & REV → LEGISLATION & WORSHIP

GRACE → LAW (MORE GRACE)

PRIVILEGE → OBLIGATION

IMPRESSION → EXPRESSION

SALVATION → OBEDIENCE

**THERE IS GRACE IN OLD LAW**

(VS 6:9)

205

Ex. 19-24 (cont.)

PLACE & ROLE OF LAW

2

EXODUS DOES NOT END WITH CH. 18

(vs. ANTINOMIANISM)

DELIVERANCE AND REVELATION ARE  
PROLOGUE - A MEANS TO AN END!  
 THERE IS NO CHEAP GRACE - YHWH  
 DELIVERS HIS PEOPLE FROM PHARAOH  
 AND EGYPT IN ORDER TO BRING  
 THEM TO HIMSELF - TO THE MOUNTAIN  
 OF GOD. HE WANTS TO BE THE GOD OF  
 ISRAEL - HE WANTS ISRAEL TO BE  
 HIS PEOPLE! THE SOVEREIGN DELIVERER  
 OF ISRAEL WANTS TO BECOME THE  
SOVEREIGN LORD OF ISRAEL! HIS  
GOAL IS SHALOM - INCLUDES DELIVERANCE  
 AND LIFE UNDER GOD'S RULE!

6

206

TECHNIQUES FOR SYNTHESIS

(INC. VERSE REFERENCES)

7

- (1) ANSWER SURVEY QUESTIONS (STRUCTURAL)
- (2) SUMMARIZE NEEDS TO WHICH BOOK ADDRESSED AND HOW THOSE NEEDS ARE MET BY THE BOOK--AGAINST HISTORICAL BACKGROUND (ISSUES/RESPONSES)
- (3) STATE THEME OF BOOK IN PROPOSITION FORM OR IN ESSAY FORM (PARAGRAPH OR TWO) (THEMATIC)
- (4) TRACE WHAT IS SAID ABOUT ONE OR MORE OF THE MAIN MOTIFS OF A BOOK (TOPICAL) -- WOULD DO ANALYSIS (DETERMINE ESSENCE -- GIVE LABELS) AND SYNTHESIS (GROUP SIMILAR IDEAS UNDER COMMON HEADINGS) -- COULD INVOLVE BIOGRAPHICAL STUDY(S) IF MATERIAL IS BIOGRAPHICAL (OR -- DOCTRINAL, ETHICAL, HISTORICAL STUDY) -- MIGHT INCLUDE DEFINITION
- (5) STATE/LIST MAIN TRUTHS/EMPHASES
- (6) USE VISUAL MEANS (DIAGRAM, CHART)
- (7) OUTLINE MATERIAL (TOPICAL/LOGICAL)
- (8) PARAPHRASE (ESP. GOOD FOR SHORT PASSAGES), ETC.



106a

Ex. 32:14

1c3

INT. Qs: WHAT IS MEANT THE EVIL WHICH GOD CONSIDERED DOING? IN WHAT SENSE DID HE RESENT OF THIS EVIL?

INFERENCE: REASONING SUGGESTING ANSWERS:

- ① PREMISE #1 - EVIL INVOLVES UNRIGHTEOUSNESS (EVID. - CONTEXT: Ex. 23:2, SCRIP. TEST. - Dt. 1:35, ETC)
- ② PREMISE #2 - GOD CANNOT COMMIT ACT OF UNRIGHTEOUSNESS (EVID. - ?)

③ INF. - (∴), GOD COULD NOT PERFORM AN EVIL/UNRIGHTEOUSNESS ACT IN RESPONSE TO THE FLAGRANT DISOBEDIENCE OF ISRAEL IN MAKING & WORSHIPPING THE GOLDEN CALF, AND WHATEVER HE DID WOULD HAVE BEEN RIGHTEOUS.

106b

Ex. 32:14 - CONTR.

1c3

- ① PREMISE #1 - GOD'S NATURE IS RIGHTEOUS, AND HE IS UNCHANGEABLE (EVID. - ?)
- ② PREMISE #2 - GOD'S NATURE DETERMINES WHAT HE CAN AND MUST DO OF NECESSITY (EVID. - ?)

③ INF. - (∴), GOD COULD NOT HAVE COMMITTED AN UNRIGHTEOUS ACT IN RESPONSE TO THE GOLDEN CALF (PREMISE FOR FURTHER INFERENCE)

④ INF. - (∴), THE EVIL OF WHICH GOD REPENTED COULD NOT HAVE INVOLVED UNRIGHTEOUSNESS.

106d

Ex. 32:14

1c6

① PREMISE #1 - THE COT. OF

GOD WITH ABRAHAM, ISAAC, JACOB,  
AND THEIR DESCENDANTS  
INCLUDED THE TWELVE TRIBES  
OF ISRAEL (EVID. - SC. TEST.:  
GEN. 48:8-49:3)

② PREMISE #2 - MOSES BELONGED  
TO THE TRIBE OF LEVI (EVID. -

CONTEXT.: Ex. 2:1-2)

③ PREMISE #3 - GOD WAS ABOUT  
TO DESTROY THE WHOLE OF

ISRAEL EXCEPT FOR MOSES  
(EVID. - CONTEXT.: Ex. 32:10)

106c

Ex. 32:14

1c4

① PREMISE #1 - WHAT GOD EVENTUALLY

DID IN NOT DESTROYING THE  
WHOLE NATION EXCEPT MOSES  
WAS GOOD (EVID. - SC. TEST.: ROM. 2:3:19)

② PREMISE #2 - WHAT GOD DID

AND WHAT HE INTENDED TO  
DO ARE MUTUALLY EXCLUSIVE/  
NOT DESTROYING THE WHOLE  
NATION EXCEPT MOSES AND  
DESTROYING THE WHOLE NATION  
EXCEPT MOSES ARE MUTUALLY  
EXCLUSIVE (EVID. - REASON)

③ INF. - ☺. DESTROYING THE WHOLE  
NATION WOULD NOT HAVE BEEN  
GOOD.

106e

Ex. 32:14

④ INF. - ☹️, HAD GOD CARRIED OUT HIS INTENTION/THAT AT, HE WOULD HAVE VIOLATED HIS COVT. AND WOULD HAVE COMMITTED ENL IN THE SENSE OF UNRIGHTOUSNESS.

—#—

1c?

106f

Ex. 32:14 - cont.

① PREMISE #1 - ENL IN THIS CONTEXT MEANS DESTRUCTION/DOOM IN A PARTICULAR FORM (EVID. - ETIMOLOGY OF 92; SCARIO TEST. - E2EX. 14:21)

② INF. - ☹️, GOD'S REPENTANCE MEANS THAT HE DECIDED NOT TO CARRY OUT THE ALMOST TOTAL DESTRUCTION/JUDGMENT OF ISRAEL WHICH HE CONSIDERED AND WHICH HE WOULD HAVE BEEN JUSTIFIED IN DOING.

—#—

## Q.7 SYNTHESIS-EXODUS

### TOPICAL-REDEMPTION

- I. THE NEED FOR REDEMPT<sup>n</sup>
- II. THE CAUSE OF REDEMPT<sup>n</sup>
- III. THE PURPOSE (IMMEDIATE) OF RED<sup>n</sup>
- IV. THE OUTCOME (ULTIMATE PURPOSE) OF RED<sup>n</sup>

Q.8

### CONSTRUCTION OF TABLE

(EX. 35-40)

INTERNAL STRUCTURE: REFERENCE (COMPARISON)  
CAUSATION, INSTRUMENT, CLIMAX

I. WHO PARTICIPATED? (GEN. PARTICIPATION,

REC. OF GEN. NEED, REASONS, & CAPACITY)

A. MEN & WOMEN (35:5, 10, 21, 22, 24, 25, etc.)

B. RICH & POOR (35:5-9)

C. LEADERS & COMMON PEOPLE (35:27)

D. SKILLED & UNSKILLED (35:30f.)

(APART FROM: SEX, ECONOMIC STATUS, SOCIAL STATUS, TALENT)

II. HOW MOTIVATED?

A. SPIRITUAL, INTERNAL (HEART, SPIRIT) -  
(35:5, 21, 22, 26, 29, 31f, etc.)

B. VOLUNTARY, GRAD (GENEROUS, WILLING)  
(35:5, 21, 28, etc.)

209

CONSTR<sup>n</sup> OF TAB. (EX. 35-40) (CONT.)

6

C. GOD-MOTIVATED (LOADS SPILLOVER OFFLINE TO LORD) (35:5, 11, 22, 26, 29, 31, 35, 36:1-2)  
(HOW RELATED TO PRECEDING MATERIAL?)

III.

WHAT CONTRIBUTED?

A. GREAT VARIETY OF THINGS - NATURE & VALUE (35:5f)

B. SKILLS AS WELL AS THINGS (35:30-36:2)

- 1. ONE'S OWN SKILLS
- 2. TEACHING OTHERS SKILLS

IV. WHAT SPECIFICATIONS? - "AS THE LORD

HAD COMMANDED" (35:1, 4, 10, 29; 39:24, 26, 29, 34, 35, 42-43; 40:16, 19, 21, 23, ETC.)

V. WITH WHAT PURPOSE? - (SEE V-31)

VI. WITH WHAT RESULT?

- A. BROUGHT MORE THAN COULD BE USED (36:4-7)
- B. GOD'S GLORY FILLED TABERNACLE (1:20)

210

EX. 35-40

6

THEO. OF STEWARDSHIP (LARRY)

① GENERAL PARTICIPATION (VS. INVOLVING OF A FEW)

② PROPER MOTIVATION (CF. MTT. 6:1-13)

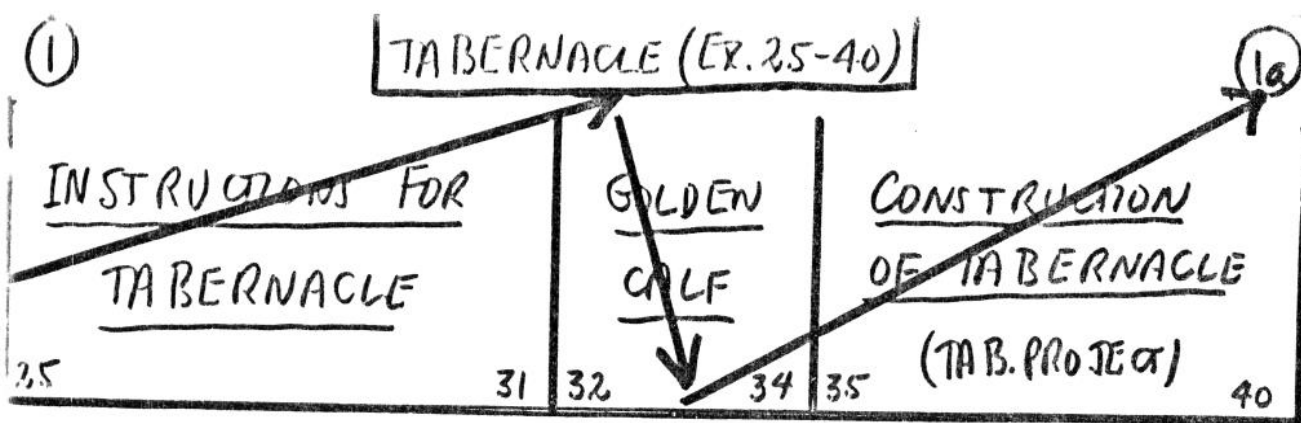
- DIVINE MOTIVATION (ESP. DELIVERANCE)  
- GRACIOUS MOTIVATION (NOT WORKS-EARN REWARD)

③ EMPHASIS ON GIFT OF SKILLS AS WELL AS MATERIAL THINGS (VS. EMPHASIS ONLY ON THINGS)

④ EMPHASIS ON GRAD, CHEERFUL GIVING - (GOD LOVES A CHEERFUL GIVER - 2 C. 9:7)

ETC.





## INTER-UNIT RELATIONSHIPS:

- ① PREP<sup>m</sup>/REAL<sup>m</sup> WITH COMPARISON (25-31 → 35-40)
- ② INTERROGATION WITH CONTRAST (32-34 → 25-31, 35-40)

NEEDS (32-34; ALSO 25-31)

SOLUTIONS

- ① DIVINE PRESENCE (IMMANENCE) → GUIDANCE, ENABLEMT.
- ② TANGIBILITY, VISIBILITY → WORSHIP, ATTENMT.
- ③ ACTIVITY
- ③ FALSE SOLUTION (32-34) VS TRUE SOLUTION (25-31, 35-40)
- FUNCTION OF TAB. (a, b)
- CONST<sup>n</sup> OF TAB. (c)

②12

EX. 32:1-14

### ③ REQUIRENCE OF PIVOTS

32:1-6 - ISRAELT IDOLATROUS DEITY WORSHIP

(CAUSE) FIRST PIVOT (CF. CH. 24)



32:7-10 - GOD'S WRATHFUL RESPONSE

(EFFECT)

32:11-13 - MOSES' PASSIONATE

INTERCESSION (CONTRARY)

DOES NOT HEED GOD'S REQUEST TO LEAVE HIM ALONE!

① QUEMONG (REC. - INTERCESSION)

- WHY? WRATH BURN → TRY PEOPLE

- WHY? - CAUSE EGYPTIAN TO MIS-INTERPRET INTENT: EVIL

(VS) PLAGUES - DELIVERANCES -

213

Ex. 32: 1-14 (cont.)

1c

2) PETITIONERS

- TURN-FROM FIERCE WRATH

- REPENT - OF EVIL AGAINST

YOUR PEOPLE -

- REMEMBER - GOVT. MADE

WITH A.R. ISAAC, & ISRAEL

- INVINCIBLE DESCENDANT

- LAND (BASIC) (CF. GEN. 49)

CAUSE - NEC. THOUGH NOT

SUPREMACY

(EFFECT)

SECOND PIVOT

YHWH'S RESPONSE - REPENTED OF

EVIL HE THOUGHT TO DO TO PEOPLE

(EVIL HE THOUGHT TO DO TO PEOPLE)

Y<sup>7</sup> =  
① RIGHTeous  
HARMY  
② JUDGMENT  
OR  
③ WICKEDNESS

214

Ex. 32-34

1c

GOD'S TWO-FOLD REPENTANCE

BASED ON MOSES' INTERC.

① REPENTS OF HIS THREAT TO DESTROY

THE ENTIRE NATION EXCEPT FOR

MOSES & PROBABLY A FEW MORE

(32:10,14) - THOUGH THERE IS

SOME JUDGMENT. (32:28-29,35)

② REPENTS OF HIS THREAT NOT TO

GO AMONG THE PEOPLE & MAKES

A GOVT./RENEWS THE GOVT. W/THEM

(33:1-3; 13-16; 34:5-10)

(CF. W/ CHRIST'S INTERCESSION

OF ROM. 8; HEB. 7; I Jm 2)

215

Ex 32

KEEP COVENANT = GOOD

BREAK COVENANT = EVIL

KEY ISSUE: WAS GOD

ABOUT TO BREAK THE

COVENANT?

1c"

216

EX. 32:7-14

1d

THE REPENTANCE OF GOD

INNER

DIVINE  
BEING

Holy/Right.

GOD

HUMAN  
EVIL

DIV. RESPONSE  
BEING → ACTIONS EXPRESS  
BEING

① WRATH (JUDGMENT) (EAC)

REpentance

② MERCY, GRACE

(REDEMPT<sup>y</sup>)  
(GOOD-CULT)

THE GREAT  
STRUGGLE OF GOD!

NOTE:

① GREAT TENSION BET. WRATH &  
MERCY/GRACE—AS EXPRESSIONS OF  
THE SAME HOLY/RIGHTEOUS DIVINE  
BEING IN REACTION TO HUMAN EVIL.

217

Ex. 32:7-14 (cont.)

2

② IN SUCH A SITUATION, ESP. WHEN  
 CONFRONTED WITH FLAGRANT HUMAN  
EVIL, GOD'S INITIAL TENDENCY IS  
 TO EXPRESS HIS HOLINESS IN  
WRATH/JUDGMENT.

③ HOWEVER, FOLLOWING THE COURSE  
 OF WRATH/JUDGMENT, BECOMES  
EVIL IF THE RESULT IS THE  
VIOLATION OF BINDING COV.  
COMMITMENTS WHICH GOD HAS  
MADE.  
 (cf. <sup>GEN.</sup> 48:15-16;  
 49:8-12, 16)  
INFIDELITY TO COV. = MORAL  
(NON-REMEMBRANCE  
OF COV.)  
EML  
(NOT MERELY  
AS DESTROY<sup>2</sup>)

218

Ex. 32:7-14 (cont.)

3

④ GOD HAS ABSOLUTE FREEDOM -  
 HE IS ABLE TO BREAK HIS COV.  
 AND THEREFORE TO COMMIT MORAL  
EVIL (GOD DOES NOT DO GOOD OUT  
OF NECESSITY, THAT IS, BECAUSE  
HE HAS A GOOD NATURE WHICH  
IPSO FACTO MAKES EVIL IMPOSSIBLE.

cf. FREEDOM OF INCARNATION.  
 (ACTIONS NOT NECESS. GOD DOES THEM)  
 ⑤ WHEN GOD IS LEARNING (THINKING)  
 IN THE DIRECTION OF EXPRESSING  
 HIS HOLINESS IN TERMS OF WRATH,  
 FULL JUDGMENT, HE CAN AND DOES  
 REPENT - GOD IS CAPABLE OF  
 CHANGING HIS MIND WHEN NECESSARY.

219

Ex. 32:7-14 (cont.)

4

- ⑥ IT IS NOT GOD'S THINKING OF MIGHTY-  
FUL JUDGMENT. THAT IS EVIL, BEC. THE  
COURT DOES NOT INVOLVE PROMISES  
REGARDING THOUGHTS/FEELINGS,  
BUT INVOLVES ACTIONS - RE DESTRUCTION,  
DAMN, LAND, ETC.

- ⑦ GOD'S THOUGHTS ARE INFLUENCED  
BY THE INTERCESSION OF MOSES.  
(SEE OTHER ACTS OF HUMAN  
INTERCESSION, INVOLVING MILKES  
AND OTHERS - ESP. INTERCESSION OF  
THE GOD-MAN JESUS CHRIST.)

- ⑧ WE DO NOT TRUST GOD BECAUSE BY  
NOT SEEING HE MUST BE FAITHFUL, BUT  
BECAUSE HIS HISTORY OF FAITHFULNESS.

220

Ex. 32

ALTERNATIVES TO VIEW THAT GOD WOULD  
HAVE BROKEN THE COURT & THEREFORE  
WOULD HAVE DONE EVIL IF HE CONTINUED  
HIS PLAN TO DESTROY THE NATION EXCEPT  
FOR MOSES & FAMILY AND A FEW OTHERS.

- ① IF GOD HAD DESTROYED THE NATION,  
HE WOULD NOT HAVE BROKEN THE COURT/DONE  
EVIL.
- ② EVEN IF GOD HAD BROKEN THE  
COURT, IT WOULD HAVE BEEN GOOD AND  
NOT EVIL BECAUSE:
- ④ THE NATION DESERVED IT; (ETHICAL)
- OR, ⑤ WHATEVER GOD DOES IS RIGHT BECAUSE  
GOD DOES IT; (ETHICAL)
- OR, ③ GOD CAN DO ONLY WHAT IS RIGHT -  
HE CANNOT DO EVIL. (ONTOLOGICAL)



(221) LEVITICUS SURVEY

I. RECURRENCE

- A. "HOLY" - FORM OR EQUIVALENTS (REFS. - ABOUT 73 TIMES) (CF. W/ III)
- B. RITUALS (OFFERINGS, CLEANSING, ETC. (REFS.))
- C. PRIESTHOOD (MEDIATION)
- D. "MAKE ATONEMENT."
- E. "LORD CALLED UNTO MOSES" OR EQUIVALENT -

(222) LEV. SURVEY (CONT.)

ABOUT 56 TIMES - CF. THE B. TITLE: "AND HE CALLED"]

Q5:

WHAT IS THE MEANING OF EACH OF THESE RECURRING ELEMENTS? (D) ARE THEY RELATED TO EACH OTHER, AND, IF SO, WHAT IS INVOLVED IN THEIR INTERRELATIONSHIPS? (O-D) WHY ARE THESE ELEMENTS USED

223

## LEV. SURVEY (CONT.)

③

RECURRINGLY? (R) WHY THE  
RELATIONSHIPS, IF ANY? (R)  
IMPLICATIONS?

## II. INSTRUMENTATION (INC.

PREP<sup>n</sup> / REAL<sup>n</sup> & LIMITED CAUS<sup>n</sup>

MEANS (PREP<sup>n</sup>) - CHS. 1-15 (16)

END (REAL<sup>n</sup>) - 17ff.

MEANS (PREP) - FOR BECOMING

↓  
HOLY - FOR DEALING w/ UN-  
↓  
HOLINESS

PURPOSE (REAL<sup>n</sup>) - REMAINING HOLY

224

## LEV. SURVEY (CONT.)

### QUESTIONS:

WHAT IS INVOLVED IN BOTH  
MEANS AND END? (D) HOW

DO THE MEANS REALIZE  
THE PURPOSE FOR WHICH  
THEY EXIST? (M-D) WHY  
THE EMPHASIS ON ATONE-  
MT. AND CLEANSING AS  
THE MEANS FOR MAKING  
POSSIBLE A HOLY NATION? (R)  
IMPLICATIONS?

225

LEV. SURVEY (CONT.)

5

## II. RECURRENCE OF

CAUSATION/SUBST<sup>n</sup> (<sup>Also</sup> COMPARISON)

GOD IS HOLY; ∴ PEOPLE SHOULD  
BE HOLY (PEOPLE REC. GOD)  
E.G. 11:44-45, 20:7-8, 20:26,  
ETC.) (PEOPLE LIKE THEIR GOD)

QUESTIONS: (ESP. IN HOLINESS CODE -  
17 FF.)

OF WHAT DOES THE HOLINESS  
OF GOD AND OF THE PEOPLE  
CONSIST? (D) HOW IS THE  
HOLINESS OF THE PEOPLE

226

LEV. SURVEY (CONT.)

(

THE RESULT OF THE HOLINESS  
OF GOD? (M-D) WHY DOES A  
HOLY GOD INSIST ON A HOLY  
PEOPLE? (R) ↑ IMPLICATIONS?  
WHY RECURRINGLY EMPHASIZE  
IN BOOK?

(227)

LEV. SURVEY (CONT.)

⑦

IV. CLIMAX (26 ESP. - 27)

MAY BE AN APPENDIX)

LAST AND CULMINATING

STAGE OF CONT. BLESSINGS

AND CURSES / CONTRAST

CAUSATION-REJ

QUESTIONS:

WHAT IS MEANT BY

THIS CLIMACTIC MATERIAL?

(D) HOW DO THE PRECEDING

MATERIALS CONTRIBUTE TO

SUCH A CULMINATION? (M-D)

WHY ARE BLESSINGS AND

(228)

LEV. SURVEY (CONT.)

CURSES THE CLIMACTIC PORTION  
OF THE CONT.? (R) WHY USE  
SUCH A CLIMACTIC ARRANGE-  
MENT? IMPLICATIONS?

(COULD ASK Qs REGARDING

REURRENCE OF CONTRAST

CAUSATION)

229

# LEVITICUS

184

## V. GENERALIZATION (?)

(27:34 MIGHT BE A GEN. STATEMENT. RELATING TO THE BK. AS A WHOLE, DEPENDING ON THE ANTECEDENT OF "THESE")



## QUESTIONS

230

HOLINESS IN LEV.  
(ESP. 11:44-45)

Holy = SET APART, DIFFERENT, SEPARATE

GOD  
(CAUSES)

MOTIVATION  
STANDARD

PEOPLE  
(COMPARATIVE EFFECT)

① I AM YHWH —→ ① CON SECUTING YOUR-

WHO BROUGHT YOU OUT OF EGYPT (IDENTITY, BEING, & DELIVERANCE)  
SELVES (DEDICATION - SET YOURSELVES APART FOR WORSHIP AND SERVICE)

② YOUR GOD - DELIVERED

② BE Holy (GOODNESS)

YOU TO BE YOUR GOD (PERSONAL RELATIONSHIP, THEOCRACY)

③ I AM Holy (CHARACTER)



Q31 "LIKE GOD LIKE PEOPLE"

11

Holy God

Holy People

YHWH BOTHING -

COVENANT PEOPLE -

GOD OF CREATION,

GOD LIKE

COVT., EXODUS,

SINAI - DIFF. FROM OTHER GODS:

LOVING, FAITHFUL,

GRACIOUS, RIGHTEOUS,

ETC.

→ SAME (LIKE GOD,

NOT IDENTICAL WITH

GOD)

(DIFF. FROM OTHER

PEOPLE)

GOD OF THE

(N.T.-CHRISTIANITY -

DISCIPLESHIP)

COVT. - HOLINESS, →

PEOPLE OF THE

TRANSCENDENCE

(SET APART, INCOM-  
PARABLE)

COVT. - (SEPARATE,  
Holy)

Q32

HOLINESS = RELATIONAL,  
INTERPERSONAL, COVENANTAL

EX. 19:5-6

IF YOU WILL OBEY → YOU SHALL BE...

MY VOICE & KEEP

ME... A HOLY NATION

MY COVENANT

(EFFECT)

(CONDITIONAL CAUSE)

GOD'S ACTS (COVT.) AND EXPRESSION OF

HIS BEING → ∴ TO KEEP GOD'S COVT.

IS TO BE HOLY, SINCE COVT. IS AN

EXPRESSION OF GOD'S HOLINESS -

TO BE HOLY IS TO BE GODLIKE, AND

TO BE GODLIKE IS TO BE HOLY!

THEREFORE, FOR GOD AND FOR ISRAEL,

HOLINESS AND COVT. ARE INSEPARABLE!

233

## LEV. SURVEY (CONT)

⑦

### STRATEGIC AREAS:

① 11:44-45 - REPRESENTS REC.  
OF CAUSATION/SUBST <sup>~ (COPRA  
KIFON)</sup>  
(GOD HOLY; ∴ PEOPLE HOLY)

② CH. 16 - DAY OF ATONEMENT -  
REPRESENTS OFFERING,  
PRIESTLY ROLE, ATONEMENT,  
ETC. (RECURRING ELEMENTS)

③ CHS. 23-25 - HEB. RELIGIOUS  
CALENDAR (SEE #2)

④ CH. 26 - CULINARY - BLESSINGS  
AND CURSES

234

## HEBREW REL. CALENDAR

19

(LEV. 23, 25)

① SABBATH (23:3)

② PASSOVER & UNLEAVENED BREAD  
(23:4-14)

③ WEEKS (23:15-21)

④ SEVENTH NEW MOON (23:24-25)

⑤ DAY OF ATONEMENT (23:26-32)

⑥ BOOTHAS (23:33-36, 39-43)

⑦ SABBATHAL YEAR (25:1-6)

⑧ YEAR OF JUBILEE/PENTECOSTAL  
YEAR (25:8-55) (cf. 60SPELS)

APPOINTED  
FEASTS/HOLY  
CONVOCATIONS

(236)

## SCIENCE - BIBLE (CONT.)

(2)

BIBLICAL HISTORY - A RECORD

OF CERTAIN PAST DIVINE  
AND HUMAN ACTS

APPLIED TO CREATION:

BIB. HIST. - UNIVERSE → SCIENCE

ORIGINATED BY

CREATIVE ACTS OF

GOD (THEO. AFFIRM<sup>n</sup>)

NOT SUBJECT TO

PROOF/DISPROOF BY

PHYSICAL

PROCESSES BY

WHICH UNI-

VERSE CAME

INTO EXISTENCE

(237)

## DISTINCTION BETWEEN

THEOLOGY (GEN. 1) AND SCIENCE

THEOLOGY - FACT (EXISTENCE)

AND NATURE OF GOD AS

# CREATOR!

(GOD AS ORIGINATOR  
OF THE UNIVERSE)

→ CANNOT  
BE PROVED/  
DISPROVED  
BY SCIENCE

SCIENCE - THE PROCESS BY

WHICH THE UNIVERSE

CAME INTO EXISTENCE

(238)

## SCIENCE-BIBLE (CONT.)

③

② RELATION BET. SCIENCE AND BIBLICAL HISTORY DEPENDENT ON THREE FACTORS:

④ INTERPRETATION OF BIBLICAL DATA (HERMENEUTICS)

⑤ SCIENTIFIC VIEWS, AND DEGREE OF CONFIDENCE IN THEM

(SCIENCE)

③ RELATION BET. DIVINE INSPIR<sup>N</sup> OF SCRIPTURES AND INERRANCY,

AND RET. INERRANCY AND BIBLICAL AUTHORITY (SCRIPTURES)

(239)

## SCIENCE-BIBLE (CONT.)

1) ARE ALL INSEPARABLE

2) DIVINE INSPIRATION AND BIBLICAL AUTHORITY SEPARABLE FROM INERRANCY

(240)

## TWO VIEWS REGARDING

46

BIBLICAL INSPIRATION,

INERRANCY, AND AUTHORITY

① BECAUSE BIBLE IS DIVINELY INSPIRED,

IT IS NEARLY INERRANT AND

THE REFERENCE AUTHORITY FOR

THEO-  
LATERAL FROM AND PRACTICE (EITHER

WITHOUT ERROR OR COMPLETELY

UNRELIABLE)

② BIBLE IS DIVINELY INSPIRED AND

AUTHORITATIVE, BUT DOES NOT NEED

BI-

LATERAL

TO BE INERRANT IN ALL RESPECTS-

CAN DISCLOSE DIFFERENCES BETWEEN THEOLOGY

AND FACT ON THE ONE HAND, AND

SCIENCE (PHYSIOLOGY) ON THE OTHER.

(241)

## FACTORS INVOLVED IN

47

DETERMINING POSITION

ON SCIENCE AND GEN.

① INTERPRETATION OF GEN. 1 -

INC. RELATIVE CERTAINTY OF

INTERPRETATION

② SCIENTIFIC VIEW - PROCESS FOR

DETERMINATION AND RELATIVE

CERTAINTY

③ ATTITUDE TOWARD BIBLE AND

BIBLICAL AUTHORITY

DIVINELY INSPIRED/

(OR-

AUTHORITATIVE

NOT AUTHO-

RITATIVE

(INERRANT OR ERRANT?)



(243)

## SEPARABILITY (CONT.)

DISTINCTION BET. ONTOLOGY  
AND EPISTEMOLOGY:

ONTOLOGY - GOD IS ONE, AND  
TRUTH AS IT IS IN GOD IS  
INDIVISIBLE

EPISTEMOLOGY - HOWEVER, HUMAN  
KNOWLEDGE OF TRUTH, INC.  
THAT OF BIBLICAL AUTHORS,  
IS DIVISIBLE

(6)

(5)

(242)

## SCIENCE-BIBLE (CONT.)

### CONCEPT OF SEPARABILITY:

BIBLICAL-HISTORICAL

EVENT

(E.G. JOSHUA

10:12-14 -

PROLONGATION  
OF LIGHT)

SCIENTIFIC UNDERST<sup>N</sup>

(COULD BE INACCURATE)

THEOLOGICAL UNDERST<sup>N</sup>

(COULD BE ACCURATE)

LEGEND: - - - - - (NO NEC. CONNECTION)

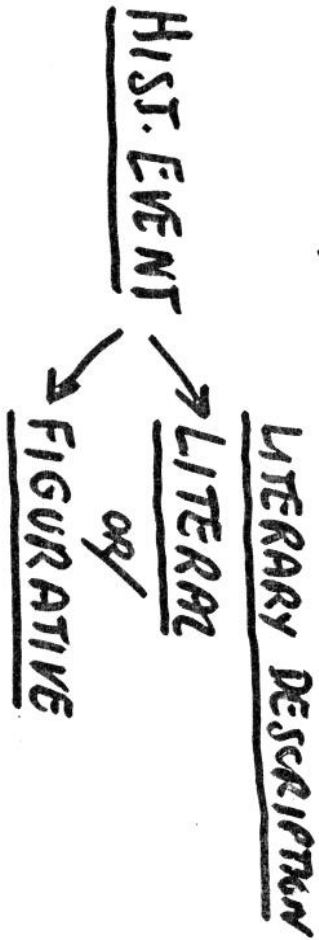
244

# SCIENCE-BIBLE (CONT.)

⑦

## FURTHER DISTINCTIONS:

① BET. HISTORICAL EVENT AND LITERARY DESCRIPTIONS OF EVENT (LITERAL VS. FIGURATIVE)



② BET. THE SUBSTANCE (ESSENCE) OF HISTORY AND THE ACCIDENTS OF HISTORY (NON-ESSENTIAL)

245

NATURALISM → EVOLUTION

- DENIES DIVINE CREATOR
- HADS THAT LIFE EVOLVED OVER A LONG PERIOD OF TIME - OLD UNIVERSE (PROVABLE SCIENTIFICALLY)

THEISM → EVOLUTION

- AFFIRMS DIVINE CREATOR
- SAME AS FOR NAT. EVOLUTION

THEISTIC CREATIONISM

- AFFIRMS DIV. CREATOR
- HOLDS TO LONG PROCESS OF CREATION - OLD UNIVERSE (MAY/MAY NOT ACCORD WITH BIBLICAL ACCOUNT)

SCIENTIFIC CREATIONISM ← SCIENTIFIC CREATIONISM

- CREATOR DIVINE
- CREATION IN 6 COC SECUTIVE 24-HR. PERIODS - YOUNG UNIVERSE (PROVABLE SCIENTIFIC)

2446

## ISSUES IN BATTLE ON CREATIONISM

9

### ① THEISM VS NATURALISM/HUMANISM

② BIBLICAL AUTHORITY - DOES THE  
BIBLE NEED TO BE INERRANT  
IN EVERY RESPECT, INCLUDING  
ITS SCIENCE, TO BE THE DIVINELY  
INSPIRED, SUPREME AUTHORITY  
FOR FAITH AND PRACTICE?

2460

SOME ISSUES RELATED TO BIBLICAL INSPIRATION,  
AUTHORITY, AND INERRANCY

1. SHOULD ONE'S APPROACH TO THESE MATTERS BE DEDUCTIVE OR INDUCTIVE, THAT IS, SHOULD IT BE BASED ON DEDUCTIVE OR INDUCTIVE INFERENTIAL REASONING?
2. WHAT IS THE PROPER DEFINITION/UNDERSTANDING OF INSPIRATION, AUTHORITY, AND INERRANCY? (FOR EXAMPLE, HOW CLOSELY DID GOD SUPERINTEND THE WRITING OF THE BIBLICAL TEXT? IS INSPIRATION VERBAL? DID GOD SOMEHOW OVERRULE HUMAN FALLIBILITY IN THE PROCESS OF INSPIRATION? IN WHAT SENSE ARE THE SCRIPTURES AUTHORITATIVE? IS THE INERRANCY OF THE SCRIPTURES PLENARY, OR DOES IT APPLY TO ITS THEOLOGY, THAT IS, MATTERS OF FAITH AND PRACTICE?)
3. HOW ARE INSPIRATION, AUTHORITY, AND INERRANCY RELATED TO EACH OTHER? ARE THEY INSEPARABLE OR SEPARABLE?
4. IS THERE A BASIS FOR DISTINGUISHING BETWEEN THE SUBSTANCE AND THE ACCIDENTS OF BIBLICAL HISTORY, AND BETWEEN WHAT IS TRANSCULTURAL AND WHAT IS CULTURAL IN THE SCRIPTURAL TEXT?

246b

5. SHOULD BIBLICAL AUTHORITY BE APPROACHED PRIMARILY IN A THEORETICAL MANNER OR IN A FUNCTIONAL MANNER? SHOULD WE FOCUS ON THE AUTOGRAPHS OR ON THE PRESENT DOCUMENTS?

6. WHAT IS THE RELATIONSHIP, IF ANY, BETWEEN A RATIONAL APPROACH TO THESE ISSUES AND THE WITNESS OF THE HOLY SPIRIT?

7. WHAT ARE THE MAIN OPTIONS CONCERNING BIBLICAL INSPIRATION, AUTHORITY, AND INERRANCY?

8. WHAT IS THE RELATIONSHIP, IF ANY, BETWEEN THE MODE OF APOLOGETICS AND THE MODE OF SCRIPTURE? IS A SCRIPTURAL APOLOGETIC NECESSARY AND POSSIBLE?

2

246c

ISSUE: DEDUCTIVE OR INDUCTIVE APPROACH TO BIBLICAL INSPIRATION, AUTHORITY, AND INERRANCY?

DEDUCTIVE

VS.

INDUCTIVE

PRESUPPOSITIONAL--A  
DIVINELY-INSPIRED AND  
AUTHORITATIVE BIBLE MUST  
BE PLENARILY INERRANT

OPEN-ENDED--A DIVINELY-  
INSPIRED AND AUTHORITATIVE  
BIBLE MAY OR MAY NOT BE  
PLENARILY INERRANT

CERTITUDE--ABLE TO ARRIVE  
AT A FINAL CONCLUSION

PROBABILITY--MAY BE ABLE  
TO ARRIVE AT A HIGHLY  
PROBABLY CONCLUSION

\* \* \* \* \*

PREMISE #1--IF OUR VIEW OF BIBLICAL INSPIRATION, AUTHORITY,  
AND INERRANCY SHOULD BE INDUCTIVE RATHER THAN DEDUCTIVE

POSSIBLE INFERENCE--IT WOULD FOLLOW THAT THESE ISSUES SHOULD  
BE OPEN-ENDED.  
(ALSO PREMISE #2)

FURTHER POSSIBLE INFERENCE--IT WOULD FOLLOW THAT ONE SHOULD  
NOT FORECLOSE ANY POSSIBILITY WITH REGARD TO THESE ISSUES.

\* \* \* \* \*

246d

PREMISE #1--IF THE SCRIPTURES ARE INSPIRED BY GOD (WORLD OF GOD)

PREMISE #2--AND IF GOD IS OMNISCIENT AND PERFECT

POSS. INF.--IT WOULD FOLLOW THAT THE SCRIPTURES ARE  
PLENARILY INERRANT.

\* \* \* \* \*

PREMISE #1--IF THE SCRIPTURES MUST BE PLENARILY INERRANT TO  
BE AUTHORITATIVE

PREMISE #2--AND IF THE SCRIPTURES ARE AUTHORITATIVE

POSS. INF.--IT WOULD FOLLOW THAT THE SCRIPTURES MUST BE  
PLENARILY INERRANT.

\* \* \* \* \*

4

246e

PREMISE #1--IF SCRIPTURAL AUTHORITY ASSUMES ACCURACY

PREMISE #2--AND IF THE SCRIPTURES ARE NOT PLENARILY ACCURATE

PREMISE #3--AND IF ONE CANNOT DISTINGUISH BETWEEN WHAT IS  
ACCURATE AND WHAT IS NOT

POSS. INF.--IT WOULD FOLLOW THAT THE SCRIPTURES CANNOT BE AUTHORITATIVE.

\* \* \* \* \*

PREMISE #1--THE SCRIPTURES MUST BE PLENARILY INERRANT TO BE  
AUTHORITATIVE

PREMISE #2--THE SCRIPTURES ARE AUTHORITATIVE

POSS. INF.--THEREFORE, THE SCRIPTURES MUST BE INERRANT ( ALSO  
PREMISE #3)

PREMISE #4--THE PRESENT SCRIPTURES ARE NOT INERRANT (ALSO PREMISE #5)

POSS. INF.--THEREFORE, IT IS THE AUTOGRAPHS WHICH ARE INERRANT.

\* \* \* \* \*



(2464)

PREMISE #1--BIBLICAL INSPIRATION AND AUTHORITY ARE INSEPARABLE  
FROM BIBLICAL INERRANCY

PREMISE #2--THE BIBLE IS INSPIRED AND AUTHORITATIVE

POSS. INF.--THEREFORE, THE BIBLE IS INERRANT.

\* \* \* \* \*

PREMISE #1--THE BIBLE IS AUTHORITATIVE FOR FAITH AND PRACTICE

PREMISE #2--A BIBLE WHICH IS AUTHORITATIVE FOR FAITH AND  
PRACTICE MUST BE PLENARILY INERRANT--OR, NEED NOT BE PLENARILY  
INERRANT

POSS. INF.--THEREFORE, THE BIBLE MUST BE PLENARILY INERRANT--  
OR, NEED NOT BE PLENARILY INERRANT.

\* \* \* \* \*

(6)  
(2469)

PREMISE #1--IF THERE IS A DISTINCTION BETWEEN THE SUBSTANCE AND  
THE ACCIDENTS OF HISTORY

PREMISE #2--AND IF THE SUBSTANCE OF HISTORY MAY BE TRUE EVEN  
THOUGH SOME OF ITS ACCIDENTS ARE INACCURATE

POSS. INF.--IT WOULD FOLLOW THAT THE SUBSTANCE OF BIBLICAL  
HISTORY MAY BE TRUE EVEN IF THERE ARE INACCURACIES IN SOME  
OF ITS ACCIDENTS.

\* \* \* \* \*

PREMISE #1--IF SCRIPTURAL AUTHORITY IS FUNCTIONAL

PREMISE #2--AND IF ONLY PRESENT COPIES OF THE BIBLICAL  
DOCUMENTS CAN FUNCTION AUTHORITATIVELY

POSS. INF.--IT WOULD FOLLOW THAT THE PRESENT COPIES OF  
SCRIPTURES ARE AUTHORITATIVE (ALSO PREMISE #3)

PREMISE #4--AND IF THE PRESENT DOCUMENTS ARE NOT PLENARILY  
INERRANT

POSS. INF.--IT WOULD FOLLOW THAT PLENARY INERRANCY IS NOT  
NECESSARY FOR BIBLICAL AUTHORITY.

246h

PREMISE #1--IF THE SCRIPTURES ARE ESSENTIALLY HISTORICAL IN CHARACTER

PREMISE #2--AND IF THE SCRIPTURES CAN AND SHOULD BE DEFENDED/ SUPPORTED

PREMISE #3--AND IF THE DEFENSE/SUPPORT OF SCRIPTURE SHOULD ACCORD WITH THE ESSENTIAL MODE OF SCRIPTURE

POSS. INF.--IT WOULD FOLLOW THAT ANY DEFENSE OF SCRIPTURE SHOULD BE BASED ON THE MODE OF HISTORY (ALSO PREMISE #4)

PREMISE #5--AND IF AN APPEAL TO PLENARY INERRANCY ACCORDS WITH A THEOLOGICAL/PHILOSOPHICAL MODE, NOT AN HISTORICAL MODE

POSS. INF.--IT MIGHT FOLLOW THAT WE SHOULD NOT APPEAL TO PLENARY INERRANCY IN DEFENSE/SUPPORT OF SCRIPTURE.

\* \* \* \* \*

6

246i

PREMISE #1--IF THE CONCEPT OF PLENARY INERRANCY IS NOT A BIBLICAL CONCEPT

PREMISE #2--AND IF WE USE IT IN THE DEFENSE OF THE BIBLE

POSS. INF.--IT MIGHT FOLLOW THAT WE ARE IMPOSING AN ALIEN CONCEPT UPON THE BIBLE IN AN ATTEMPT TO DEFEND IT.

\* \* \* \* \*

246j

PREMISE #1--IF BIBLICAL WRITERS HELD AND EXPRESSED A PTOLEMAIC  
WORLDVIEW/COSMOLOGY

POSS. INF.--IT WOULD FOLLOW THAT THEY WERE IN ERROR IN THEIR  
SCIENCE (ALSO PREMISE #2)

POSS. INF.--AND IT WOULD FOLLOW THAT THE SCRIPTURES ARE NOT  
PLENARILY INERRANT.

\* \* \* \* \*

PREMISE #1--IF GOD INSPIRED BIBLICAL WRITERS WITH RESPECT TO  
SAVING KNOWLEDGE

PREMISE #2--AND IF AT THE SAME TIME HE DID NOT CHANGE THEIR  
FALLIBLE SCIENTIFIC AND OTHER VIEWS

POSS. INF.--IT WOULD FOLLOW THAT GOD INSPIRES SCRIPTURAL  
WRITERS TO REVEAL SAVING KNOWLEDGE EVEN THOUGH THEY ARE NOT  
INERRANT.

\* \* \* \* \*

10

246k

PREMISE #1--IF THE CHARACTER OF THE BIBLE IS SUCH THAT IT  
DOES NOT NEED TO BE DEFENDED BUT TO BE RELEASED

POSS. INF.--IT MIGHT FOLLOW THAT WE OUGHT NOT TRY TO DEFEND  
IT, BUT RATHER OUGHT TO RELEASE IT.  
ETC.

IF APPROACH IS INDUCTIVE, WE NEED TO USE INDUCTIVE INFERENTIAL  
REASONING AND WE SHOULD APPLY TWO TESTS TO SUCH REASONING:

1. TRUTH--ARE THE PREMISES TRUE ON BASIS OF THEIR BEING  
SUPPORTED BY THE EVIDENCE, ESPECIALLY BIBLICAL EVIDENCE?

2. VALIDITY--IS THE REASONING VALID? DOES IT AVOID LOGICAL  
FALLACIES?

\* \* \* \* \*

11

LEV. 1-7 - MANUAL OF OFFERINGS (1)(DAMNUS PARABOLUS -  
ACTED THEOLOGY)TWO APPROACHES TO LEVITICAL CULT:

- PAST-HISTORICAL APPROACH - VALUE FOR ISRAELITES WHO ENGAGED IN LEVITICAL CULT - OLD TESTAMENT MEANING (INITIAL APPROACH) - PROSPECTIVE VALUE IN ADDITION TO PAST VALUE
- PRESENT-HISTORICAL APPROACH - VALUE FOR UNDERSTANDING THEIR FULFILLMENT IN CHRIST AND IN THE NEW COVENANT - SIGNificance FOR CHRISTIANS (SUBSEQUENT APPROACH) - RETROSPECTIVE VALUE

## LEV. 1-7 (CONT.) (1)

THREE MAIN TYPES OF OFFERINGS:I. GIFTS & TRIBUTES

- TRIBUTARY (first fruits & offerings)
- VOTIVE (related to vow or fulfillment of a wish)
- THANKSGIVING (acknowledgement of Divine favors)
- FREEWILL OFFERINGS (prompted by impulse of donor)

II. COVENANT & COMMUNION (symbol of friendship & reconciliation)III. EXPIATORY/PROPIATORY (means for making reparations & averting the wrath of God for breaking the Covt.) - LEGEND NOT

249

# LEV. 1-7 (CONT.)

(1<sup>st</sup>)

## INSTRUCTIONS FOR PRIESTS (6:8-7:36):

- I. FOR BURNT-OFFERINGS (6:8-13)
- II. FOR CEREA OFFERINGS (6:14-23)
  - A. CEREAL OFFERINGS (6:14-18)
  - B. PRIESTS' CEREAL OFFERINGS (6:19-23)
- III. FOR SIN OFFERINGS (6:24-30)
- IV. FOR GUILT OFFERINGS (7:1-10)
- V. FOR PEACE OFFERINGS (7:11-36)

250

## MANUAL OF OFFERINGS (LEV. 1-7)

- I. BURNT OFFERINGS - CH. 1; 6:8-13; 7:8  
(GIFT / TRIBUTARY OFFERINGS) - Focus: 1:1-9  
(MOST FREQUENT OFFERINGS)
- A. SELECTION OF ANIMAL
  1. DOMESTICATED - HERD / FLOCK (1:2-3)
    - a. ENDEARED TO OWNER - SELF-INVOLVEMENT
    - b. GREAT VALUE - COSTLINESS
  2. PERFECT MALE - WITHOUT BODILY DEFORMITIES
    - a. ATTITUDE OF RESPECT FOR GOD - DESERVES BEST
    - b. SACRIFICIAL - OFFERS ANIMAL ON WHOM WELLMOOD AND FUTURE DEPENDS IN PASTORAL SOCIETY
- B. PRESENTATION OF ANIMAL - AT DOOR OF TENT OF MEETING AS OFFER TO LORD (1:2)



PURPOSE: THAT HE MAY BE ACCEPTED  
BEFORE LORD.

C. OFFERER LAYS HAND ON HEAD OF  
ANIMAL - FORGIVE PRESURE - (1:4)

PURPOSE: THAT IT SHALL BE ACCEPTED  
TO MAKE ATONEMENT FOR HIM

POSSIBLE MEANINGS:

1. ASSOCIATED W/ PRAYER (LEV. 16:21;  
CF. DT. 21:6-9)

2. TRANSFERENCE OF SIN & SUBSTITUTION  
FOR WORSHIPPER - IDENTIFICATION

3. ESTABLISHMENT OF CLOSE RELATIONSHIP  
BET. OFFERER & ANIMAL -  
SYMBOL OF OWNERSHIP -  
ASSOCIATION WITHOUT SUBSTITUTION

D. OFFERER KILLS ANIMAL - BEFORE

THE LORD - (1:5a)

CONCRETE ACT OF SACRIFICIAL OBEDIENCE  
TO THE LORD - OBTAINING DIVINE  
OBEDIENCE

E. PRIEST PRESENT BLOOD - (1:5b)

ROUND ABOUT AGAINST ALTAR OF  
BURNT-OFFER

SIGNIFICANCE:

1. EVIDENCE THAT LIFE HAS BEEN  
TAKEN - BEC. LIFE IS IN THE BLOOD

2. EVIDENCE THAT A PARTICULAR  
LIFE HAS BEEN <sup>TAKEN</sup> (LIFE IS IMPORTANT  
NOT BLOOD AS SUCH)

3. EVIDENCE THAT THE OFFERING HAS  
BEEN MADE IN ACC. WITH THE  
OF GOD

(CF. JESUS'  
BLOOD IN  
N.T.)

[LEV. 1-7]

INTERFERENCE W/ THE GOV. RELATION-SHIP- THE SERIOUSNESS w/ WHICH THE GOVT.GOD VIEW SIN - COSTLINESS- THE NEED TO CONFESS SIN- THE NEED TO REPENT OF SIN -

GODLY SORROW AND CHANGE OF

LIFE

- FAITH THAT OFFER<sup>n</sup> IN ACCOR-DANCE W/ DIVINE REG<sup>ts</sup> WILL

PLEASE GOD, ATONE FOR SIN,

AND MAINTAIN/RESTORE RIGHT

GOV. RELATIONS W/ GOD.

(IN WHAT SENSE, IF ANY, IS SUCH

AN OFFERING EXPIATORY?

PROFITABLE?)

[LEV. 1-7]

F. OFFERER PREPARES ANIMAL FOR 1

(1:6) - SKINS ANIMAL &amp; CUT INTO PIECES

PERSONAL INVOLVEMENT

G. PRIEST PREPARES FIRE AND LAYS AETS

ON FIRE - WHOLE ANIMAL BURNED ASA PLEASING AC TOW. GOD (WHOLEOFFER) (1:7-9)DISTINCTIVE MEANING: TOTAL

OFFERING OF ONESELF - COMPLETE

SELF DEDICATION! (CF. ROM. 12:11-2)

OTHER EMPHASES:- THE REALITY & ULTIMATE IM-PORTANCE OF THE GOV. RELATION-SHIP- THE REALITY OF SIN AND ITS

vs

LEV. 1-7

110

II. CEREAL OFFERING - CH. 2; 6:14-23; 7:9-10

(GRIT / TRIBUTARY OFFER) -  $\pi \pi j h = \text{GRT}$ ,  
PRESENT, TRIBUTE

A. MAINLY FLOUR & OIL = PRODUCE -  
COULD BE UNCOOKED, OR COOKED IN  
VARIOUS WAYS

B. PREPARED BY OFFERER - PRESENTED  
TO PRIEST - SOME EATEN BY PRIESTS  
IN SANCTUARY

C. OCCASIONS - ALWAYS FOLLOWED  
BURNT-OFFER - SOMETIMES AT  
OTHER TIMES, SUCH AS FIRST-

FRUITS AT HARVEST FESTIVAL (2:14)

D. ADDITION TO CEREAL - OIL & INCENSE  
MAKE OFFER RICHES/MORE DESIRABLE  
(SOMETIMES SALT - SYMBOLIC)

CONT. (2:13)

vs

LEV. 1-7

110

E. PROHIBITION - LEAVEN & WINE -

CAUSE REMEDIATION - REPAIRS  
SIGN OF CORRUPTION

F. MEANING/PURPOSE - MEMORIAL  
(MEANS OF REMEMBRANCE)

- DEPENDENCE ON GOD FOR PRODUCE -  
- GRATITUDE FOR HIS PROVISION  
- OFFER OF INCOME/LABOR/  
MATERIAL POSSESSIONS TO  
GOD!

III.

PEACE OFFERING

- CH. 3; 7:11-21, 28-36

(COMMUNAL OFFER) - OPTIONAL -  
LESS THAN PERFECT ANIMALS  
SOMETIMES OFFERED.

A. SITUATIONS

1. CONFESSION OFFER JUD. 20:26  
PS. 56:12-13
2. VOW OFFER (IS. 1:24)
3. FREE-WILL OFFER (EX. 35:26)

B. DISTINCTIVE STEP - BASICALLY IDENTICAL

W/ BURIAL-OFFER - BUT AFTER BEST PARTS WERE OFFERED TO GOD, REST WAS EATEN AS SACRIL MEAT  
BY OFFERER AND FAMILY - GOD SEES AS HOST - JOYOUS OCCASION! - NAME COMES FROM SHALOM - SYMBOLIZED RECONCILIATION, RECONCILED RELATION TO GOD! (7:15-16; 20)



## IV.

## [SIN/PURIFICATION OFFER] - 4:1-5

6:24-26

(EXPIATORY)

A. COMPULSORYB. FOR FOUR GROUPS:

1. ANOINTED PRIESTS (4:3-12)
  2. WHOLE CONGREGATION (4:13-21)
  3. RULER (4:22-26)
  4. ONE OF COMMON PEOPLE (4:27)
- C. FOR UNWITTING SIN → OMISSION (WHEN DISCOVERED) → COMMISSION
- D. USE OF BLOOD - DISTRUCTIVE - PROMINENT (4:6-7, 17-18, 25, 30, 34)
- E. PART OF ANIMAL BURNED OUTSIDE THE CAMP (4:11-12, 21)



259

[LEV. 1-7]

[11]

V.

[SIN/TRESPASS OFFENSE]

- 6:1-7; 7:1-7

(EXPIATORY)

A. LIKE DN/PURGE OFFENSE

✱

B. BLOOD PROMINENT - ATONEMENT.

✱

C. FOR KNOWN SIN

✱

D. RESTITUTION - REPENTANCE

GOD; NEIGHBOR INSTARRA-

BLE - RESTORATION TO

NEIGHBOR!

(WAS THERE OFFERING FOR

HIGH-HANDED SIN? Cf.

NUM. 15:30 ff.)

260

[LENTICULAR SYNTHESIS]

[12]

[TOPICAL]



THEOLOGICAL/

COGNITIVE

(THEO. OF ATONEMENT/

WORSHIP)

EXPERIENTIAL/AFFECTIVE/

BEHAVIORAL

(EXPERIENCE OF

ATONEMENT/WORSHIP)

I. [GOD]

A. HOLY/RIGHTEOUS/JUST - TRANSCENDENT

DIVINE - CONCERNED ABOUT THE CMT.

HE HAS MADE - DEEPLY DISTURBED

WHEN IT IS VIOLATED, NOT ONLY

BEC. HIS OWN INTERESTS ARE AT

STAKE, BUT ALSO THE INTERESTS OF

THE CMT. PEOPLE (SHALOM)



761

LEV. SYNTHESIS

13

B. MERCIFUL, GRACIOUS, LOVING - PREFERS TO RESTORE BROKEN CIV. RELATIONS RATHER THAN PUNISH - OFFERS MEANS OF ATONEMENT.

C. SOVEREIGN - ALONE DETERMINES THE ACCEPTABLE CONDITIONS FOR ATONEMENT. & WORSHIP

D. PASSIBLE - HAS EMOTIONS/FEELINGS. CAN BE PLEASED/DISPLEASED BY HUMAN ACTIONS

E. IMMANENT - PRESENT IN THOS. IN THE MIST OF HIS PEOPLE

F. PROVIDENTIAL - ABLE TO CONTROL THE NATION'S DESTINY (SHALOM)

762

LEV. SYNTHESIS

14

G. TRUSTWORTHY/REWARDABLE/FAITHFUL

H. ETHICAL - CONCERNED ABOUT BEHAVIOR DOES NOT PLAY FAVORITES

I. WORTHY OF WORSHIP

II.

SIN

A. REAL

B. SERIOUS

C. MORAL

D. SPIRITUAL/INTERPERSONAL

E. INDIVIDUAL & COMMUNAL

F. ABSOLUTE

G. UNIVERSAL

H. FORGIVABLE

763

## LEV. SYNTHESIS

5

III.

ATONEMENT & WORSHIP

- NATURE/ELEMENTS.

A. DIVINELY ORDAINED

B. COSTLY/SACRIFICIAL/EXPIATORY  
(PROPIATORY?)

C. INTERPERSONAL/SPIRITUAL

D. INVOLVES: FAITH, CONFESSION,  
REPENTANCE, FORGIVENESS,

RECONCILIATION, RESTITUTION,  
DEDICATION, GRATITUDE, REVERENCE,  
PRAYER, MEDIATION/INTERCESSION,  
DEPENDENCE, JOY, COMMUNION, ETC.

(INCLUDES ALL OF THE MAIN

ELEMENTS IN ATONEMENT & WORSHIP  
IN AN AMAZING WAY)

E. ETHICAL - HOLY NATION

764

## HOLINESS

CEREMONIAL/RELATIONAL  
ETHICAL

① ETHIC OF GODLIKENESS - LIKE GOD/  
LIKE PEOPLE (MORALLY)

GOD IS HOLY



∴ HIS PEOPLE ARE TO BE HOLY

② ETHIC OF TRANSCENDENCE

GOD IS WHOLLY OTHER/SET APART  
FROM OTHER GODS AND FROM  
HUMAN BEINGS



∴ HIS PEOPLE ARE TO BE SET  
APART FOR THE WORSHIP AND  
SERVICE OF GOD AND ARE TO BE  
DIFFERENT FROM THOSE WHO ARE NOT

6

765

## LEV. SYNTHESIS

### ③ COVENANT ETHIC - TRANSCENDENT

GOD MAKES A COVT. WITH HIS  
 PEOPLE AND IS FAITHFUL TO IT -  
 IT IS AS A COVT.-MAKING &  
COVT.-KEEPING GOD THAT HE IS  
 SET APART FROM OTHER GODS



∴ HIS PEOPLE ARE TO BE A  
COVT. PEOPLE - AN OBEIENT  
PEOPLE (EX. 19:4-6) - A PEOPLE  
 WITH THOSE MORAL QUALITIES  
 WHICH GOD REVEALS IN HIS COVT.:  
 GRACE, MERCY, ETC., ESP. LOVE  
 (CF. MTT. 22:37-40; WESLEY'S EMPHASIS  
 ON HOLINESS AS PERFECT LOVE)

766

## IMPLICATIONS OF LEVITICAL SYSTEM (OLD COVT.) FOR NEW COVT.

I. LEVITICAL SYSTEM ANTI-  
 CIPATES THE ATONING WORK  
 OF CHRIST BASED ON THE  
FOREKNOWLEDGE OF GOD.

### CAUSAL NEXUS:

NOT - LEV. SYSTEM → ∴ NT EVENTS  
BUT - LEV. SYSTEM ∴ ← NT EVENTS  
 (NOT DIVINE DETERMINISM)  
 CF. HER. 9:22

## 167 LEV. SYSTEM & NT (CONT.)

②

THOMAS AQUINAS: "ONLY GOD AS THE AUTHOR OF SCRIPTURE FORESEES THE DIFFERENT STAGES OF SALVATION HISTORY AND ADAPTS THE HUMAN WORDS TO THEM IN ADVANCE."

II. ATONEMENT IS ULTIMATELY BILATERAL. THE LEV. SYSTEM STRESSES THE ROLE OF HUMAN OFFERINGS. THE NT INDICATES THAT GOD HIMSELF MUST ALSO

## 168 LEV. SYSTEM & NT (CONT.)

③

MAKE AN OFFERING: JESUS AS THE LAMB OF GOD (JN. 1:29)  
(ISUE: ANTICIPATION OF GENERAL/PROPHETIC SETTING)

III. THE NT FULFILLS AND THEREFORE TRANSCENDS THE LEV. SYSTEM OF THE OLD COV. THEREFORE, THE RELATION BET. THEM IS PARADOXICAL.

CHRIST BOTH DIFFERENT & MEDIATOR (CF. HEBREWS)  
THERE ARE SIMILARITIES, SUCH AS THE CONTINUED NEED FOR MEDIATION (H. PRIESTHOOD OF JESUS). BUT THERE ARE ALSO DISSIMILARITIES, SUCH AS THE CESSATION OF HUMAN MEDIATION

269 LEV. ACT & NT (CONT)

④

IV THE ATONING WORK OF CHRIST IS DESCRIBED IN BOTH LEVI-THA LANGUAGE AND IN PRE-LEVITICAN (NON-LEVITICAN) LANGUAGE.

LEVITHA LANGUAGE (E.G. Rom 3:1 HEBREWS 12:5)

PRE-LEV. LANGUAGE (GOSPEL

NARRATIVES OF CRUCIFIXION;

1 C. 5:7 - PASCHA LAMB -

FROM PASSOVER - NOT EXPLA-

TORY

∴ NT ATONEMENT NOT ESSENTIALLY

LEGAL - IS TRANSLLEGAL! (INTER-SONAL)

270 LEV. SYSTEM & NT (CONT)

V. ATONING WORK OF CHRIST IS RETROACTIVE (Rom. 3:25; Heb. 9:15). THEREFORE, OT ATONEMENT BASED ON GOD'S FOREKNOWLEDGE OF THE ATONING WORK OF CHRIST.

VI. ATONING WORK OF CHRIST IS VIEWED MORE HOLISTICALLY THAN SUGGESTED BY THE LEV. SYSTEM

LEV. SYSTEM: SACRIFICIAL DEAMIFICATION



271 LEV. SYSTEM & NT (cont.)

⑥

NT: INCARNATION, LIFE, DEATH,

RESURRECT<sup>n</sup>, ASCENSION,

SESSION, INTERCESSION,

AND JUDGMENT OF CHRIST.

(MIGHT ALSO ADD PRE-INCAR-

NATE ACTIVITY)

(CF. JN. 1:1-18, GOSPELS, ROM.

4:25, PHIL. 2:6-11, HEBREWS,

REV<sup>n</sup>, ETC.)

272

LEV. & NT (cont.)

⑥

VII. THE ATONING WORK

OF CHRIST, LIKE THE LEVI-

TICAL SYSTEM, MAY INVOLVE

A MEANS OF AVERTING

THE WRATH OF GOD RA-

THIER THAN EXPRESSING

IT. THUS IT MAY BE VIEW-

ED AS VICARIOUS IN-

STEAD OF SUBSTITUTION-

ARY, THUS WITHOUT EQUIVA-

LENCE. (CHRIST DIED BEC. OF US, ON

BEHALF OF US AND INSTEAD

## LEV. & NT (cont)

⑦

VIII. THE ATONING WORK OF CHRIST, LIKE LEVITICAL ATONEMENT, MAY NEED TO BE SEEN IN PERSONAL/INTERPERSONAL/RELATIONAL TERMS RATHER THAN IN LEGAL/PENAL TERMS. WOULD NOT INVOLVE PAYING A LEGAL PENALTY, BUT DOING WHAT IS NEC. FOR INTERPERSONAL REC.<sup>2</sup>

## KEY TO UNDERSTANDING

### BIBLICAL THOUGHT

GOD: A PERSONAL BEING WHO HAS INTERPERSONAL RELATIONSHIPS WITH OTHER PERSONAL BEINGS (COVENANTS)

HUMANS: PERSONAL BEINGS WHO HAVE INTERPERSONAL RELATIONSHIPS WITH OTHER PERSONAL BEINGS, HUMAN AND DIVINE (IMAGE OF GOD)

THE REFORE - GOD'S RELATION TO US AND OUR RELATION TO HIM ARE BEST UNDERSTOOD BY THE USE OF THE ANALOGY OF HUMAN PERSONS & THEIR INTERPERSONAL RELATIONS

NUMBERS

①

296

IF THERE ARE COMMON ELEMENTS, WHY ARE

THEY USED? (R) WHAT IS MEANT BY (INCREASED IN) THE REALIZATION? (D) HOW DOES IT/DOES IT NOT FULFILL THE PREP? (M-D) IMPROV? (D)

I. RECURRENCE OF PREP

(INC. TWO

NUMBERS)

(PARTIAL

REALIZATION)

A. 1:1-10:10 → 10:11 ff.

B. CH. 21 ff.

QUESTIONS:

WHAT PREPARATIONS ARE MADE TO LEAVE SINAI, AND WHAT DOES EACH INVOLVE? (D) HOW DO THEY PREPARE FOR TRAVEL AND CONQUEST? (M-D) WHY ARE THESE PREPARATIONS MADE? (R) WHY THESE AND NOT OTHERS? (R) ARE THERE COMMON ELEMENTS IN THE PREPARATION? (O) IF SO WHAT ARE THEY, AND WHAT DO THEY INVOLVE? (D)

WHAT PREPS ARE MADE IN 21ff, AND WHAT

DOES EACH MEAN? (D) HOW DO THEY PREPARE FOR TRAVEL AND ENTERING THE LAND? (M-D) WHY THESE PREPS? (R) WHY NOT OTHERS? (R) IF RECURRING ELEMENTS, WHAT DO THEY INVOLVE (D) AND WHY DO THEY RECUR? (R) WHAT ARE THE SIMILARITIES AND DIFFERENCES BET. THE TWO PREPS? (O-D) WHY? (R) WHY THE RECURRENCE OF PREP? (R) IMPROV? (D)

277

II.

## RECURRENCE OF PIVOT

A. CHS. 13-14

B. CH. 21

### QUESTIONS:

WHAT IS INVOLVED IN THESE TWO TURNING POINTS? (D) HOW DID THEY CHANGE THE COURSE OF ISRAEL'S HISTORY? (M-D) HOW ARE THEY RELATED TO EACH OTHER? (O) WHAT IS INVOLVED IN THIS RELATIONSHIP? (D) WHY DID THEY CHANGE THE COURSE OF ISRAEL'S HISTORY? (Q) WHY DOES THE AUTHOR USE THE PIVOT RECURRENTLY? (R) IMPLICATIONS? (IMP)

③

278

III.

## RECURRENCE OF CAUSAL CONTRAST

NUMBERS (SURVEY)

OBEDIENCE → GOD'S BLESSING

DISOBEDIENCE → GOD'S WRATH

(REFERENCES)

Qs

IV.

## SUMMARIZATION (CH. 33)

Qs

STRATEGIC AREAS:

NUMBERS 279

(5)

① CH. 9 - PASSOVER & CLOUD - CANAL FOR

PREP<sup>re</sup> FOR TRAIL & CONQUEST

② CHS. 13-14 & 21 - PIVOTS

③ CH. 33 - SUMMARIZATION

280

NUM. 13-14

(PIVOT #1)

REJECTION OF PREP<sup>re</sup> (1-9)

SPACES

MAJORITY REPORT

MINORITY REPORT

NOT ABLE TO GO UP! (13:28-29, 31-33) VS LET US GO UP! (13:30, 14:4-9)

THEY

VS WE (GRASSHOOPERS)

VS LORD

VS THEY (BREAD)

M-P-H

VS S-D

S-D

VS M-P-H

PEOPLE: (14:1-3, 9, 11)

- MURMURED, COMAIGNED
- QUESTIONED GOD'S MOTIVES
- REBEL AG. LORD
- DESPISE THE LORD
- DO NOT BELIEVE IN LORD

ISSUE: NOT STRENGTH OF ENEMIES IN CONTRAST

TO US - BUT: WITHIN THE LORD DELIGHTS IN US!

ACCUSED → JUDGMENT → REJECTED (14:10)



281

## DEUT. (SURVEY)

①

①

PREP<sup>n</sup>/REAR<sup>n</sup>

(1:1-5 → 1:6 ff.)

WHO, WHAT, & TO WHOM?

(N/PARTY)

REC. OF

WHERE?

LAWS, STATUTES,

ORDINANCES, ETC.)

WHEN?

## QUESTIONS:

WHAT IS THE MEANING OF EACH OF  
THESE PREPARATORY ELEMENTS? (D)

HOW DO THEY PREPARE FOR WHAT

FOLLOWS, INC. THE PART<sup>n</sup>? (M-D) WHY

IS SUCH PREP<sup>n</sup> MADE? (R)

WHAT IS THE MEANING OF EACH

OF THE PRIMARY COMPONENT OF

1:6 ff.? (D) HOW DO THEY FULFILL

AND PART<sup>n</sup> 9025

281

## DEUT. SURVEY (cont)

②

THE PREPARATORY STATEMENT? (M-D)

HOW DO THEY ILLUMINATE THE

PREPARATORY STATEMENTS, AND VICE

VERSA? (M-D) WHY SUCH FULFILLMENT? (R)

(PART<sup>n</sup>)

WHAT ARE THE FULL IMPLICATIONS TO

THE ANSWERS TO THESE Qs? (M-D)

Y83

DEUT. SURVEY (cont.)

II

REFERENCE -

BOTH WITHIN AND

EXT. UNIT

③

(A) WITHIN UNITS - RECURRING MOTIFS

WHICH RUN OUT DISCOURSES (GEN. 1-5):

SECONDARY

① REVIEW OF RECENT HISTORY (1:6-4:4; 4:3)

② REVIEW OF DECADES - OBEDIENCE (GEN. 1) (45. 4:4.3-CH. 11)

③ APPLICATION OF DECADES - SPECIFIC LAWS (12-26)

④ DRAMA OF EXODUS - GERIZIM (27-30)

⑤ FIN. ACT OF MOSSES - IN. SONG AND BENE DICTION (31-33)

⑥ DEATH OF MOSSES (34)

(COULD ASK QUESTIONS)

Y84

DEUT. SURVEY (cont.)

⑬

BETWEEN UNITS

(RECURRENT)

① RECURRING EMPHASIS ON

STATUTES, ORDINANCES, COMMANDMENTS,

ETC. (REF. 1) HORTATORY ELEMENT - REC. OF CAUSATION/SUBSTANCE

(PRIMARY ELEMENT)

② RECURRING STORIES ON HOPE - SAW, HEARD (EXOD. 17, 24, 32, 38, 40, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000)

③ RECURRING EMPHASIS ON PROBATION, EX. DOUBT (REFS)

④ RECURRENTS OF CAUSAL CONTRAST:

OBEDIENCE → PUNISH  
DISOBEDIENCE → CURSE (REFS)

QUESTION:

WHAT IS INVOLVED IN EACH OF THESE RECURRING ELEMENTS? (17)

DEUT. SURVEY

ARRANGEMENT OF BOOK  
IN ACCORDANCE WITH

HITTITE SUZERAINITY

TREATY (KING → VASSALS)

I. PREAMBLE (1:1-5)

II. HISTORICAL PROLOGUE-  
RELATIONSHIP (1:6-4:4)

III. STIPULATIONS (CHS. 5-26)

IV. BLESSINGS AND CURSES (27-28)

V. ACTUAL CONT. (29)

5a

DEUT. SURVEY (cont.)  
WHY IS EACH USED RECURRING? (R)

✓ HOW ARE THEY RELATED TO EACH OTHER,  
AND WHAT IS THE MEANING OF THESE  
RELATIONSHIPS? (C-D) <sup>WHY?</sup> (M-A) <sup>WHY?</sup> (M-A)

III

CUMMAY - SERIES OF EVENTS, PRIMARILY:

COUNT OF MOAB (29-31)

SONG & BENEDICTION OF MOSES (32-33)

QUESTIONS:

WHAT IS INVOLVED IN EACH OF THESE  
CUMMAY EVENTS? (D) HOW ARE THEY  
RELATED TO EACH OTHER, AND WHAT IS  
INVOLVED IN THESE RELATIONSHIPS? (C-D)  
IN WHAT SENSE ARE THESE EVENTS CUMMAY? (D)  
HOW DO THE PRECEDING MATERIALS CUMMAY?  
IN THESE EVENTS? (M-A) WHY THESE EVENTS? (R)

STRATEGIC ANAL.  
DEUT. SURVEY (cont.)

1. CHS. 29-32 - CLIMAX
2. CH. 32 - CLIMAX
3. KEY vs. OF DISCOURSES - RECURRENCE
4. 1:1-5 - PREP
5. CH. 5 - DECALOGUE - RECURRENCE

DEUT. SURVEY (cont.)

COMPARE AND CONTRAST BEG.  
AND END OF DEUT. - AS BASIS  
FOR RECREATING SETTING, SCOPE,  
PURPOSES OF BOOK:

I. PROBLEMS - MOSES

A. PERSONAL

1. RELATION TO PEOPLE
2. RELATION TO HIMSELF
3. RELATION TO GOD

B. NATIONAL - LEADERSHIP  
(INC. ROLE OF JOSHUA)

RE-CREATION (CONT.)

(DEUT. SURVEY)

1. ENTRANCE
2. ESTABLISHMT.

II. SOLUTIONS

A. RATIONAL - INSTRUCTIONS,  
DIRECTIONS (STATUTES,  
ORDINANCES, ETC.)

B. MOTIVATIONAL - EMOTIONS,  
ATTITUDES, ETC.

(CF. EXODUS)  
FIRST LAM!

Dt. 1:6-4:43

REVIEW OF RECENT HISTORY

TWO MAIN UNITS: WITH HOREB (5:1-6:1)

AS WATERED, AND IN REVERSE  
ORDER CHRONOLOGICALLY

I. HOREB → MOAB (1:6-4:8)

II. HOREB → EGYPT (4:9ff)

WHY IN REVERSE ORDER

CHRONOLOGICALLY? PERHAPS BE.F.

DEALS WITH PROBLEM OF  
ENTRANCE (MILITARY), AND SECOND

WITH PROBLEM OF ESTABLISHMT.  
(SPIRITUAL), ESP. IDOLATRY. (SEE 4:15-  
20:1-17:28)



# METHODOLOGY

3

11

DT. 1:6-4:49 (CONT.)

SURVEY &

ANALYSIS -

TO DETERMINE

MAIN THEME



THEME



RE-EXAMIN

IN LIGHT OF

MAIN THEME

Focus

ON

STRUCTURE

I.

HOREB → MOAB (1:6-4:8)

(CONTRASTING CAUSATION-REC.)

DISOB. → TRAGEDY

VS

OBED. → TRIUMPH

REBELLION

A(1:19-49) KADESH -

BARNEA

Pos (See 1:26, 27, 29-31, 32, 33 → 1:34-40)

NEG. (1:41-43 → 1:44-46)

B(1:41-46) - AMORITES

NEG. (1:41-43 → 1:44-46)

NEG.

(DO NOT GO)

IDEALITY

4:1-8 - REPELOR

4:2 - DESTROYED

4:4 - ARE ALIVE

A(2:1-8a) - SONS OF

ESAU

B(2:8b-15) - MOAB

C(2:16-23) - SONS OF

AMMON

D(2:24-37) - SIBY

(TOM CONQUEST)

E(3:1-11) - OG

(TOM CONQUEST)

Pos.

243

DT. 1:6-4:49

3a

## THEOLOGY OF HISTORY:

### CHARACTERISTICS -

- ① SIGNIFICANT - (VS) GREEK  
VIEW (DEVELOPMENTAL - (VS) CYCLICAL)
- ② VERIFIABLE - (EMPIRICAL  
APPROACH)
- ③ REVELATORY - (DISCLOSES  
GOD AND HIS WAYS WITH  
HUMAN BEINGS)

244

DT. 1:6-4:49 (CONT.)

### ④ INTERPRETABLE, CLEAR

- a ORDERLY, DEPENDABLE
- b CONSTANT
- c UNITARY, HOLISTIC  
(HAS A CORE)
- ⑤ THEISTIC, INTERPERSONAL -  
DIVINE-HUMAN INTERACTION,  
WITH GOD AS THE MAIN ACTOR
- ⑥ OPEN-ENDED, FLEXIBLE -  
(VS) STATIC, DETERMINISTIC  
(A SERIES OF FORKS IN ROAD)

245

Dr. 1:6-4:8 (cont.)

④

TITLE OF SERMON: "LEST YOU FORGET:"

THE LESSONS OF HISTORY "

TEXTS: 4:7,9

A THEOLOGY OF HISTORY!

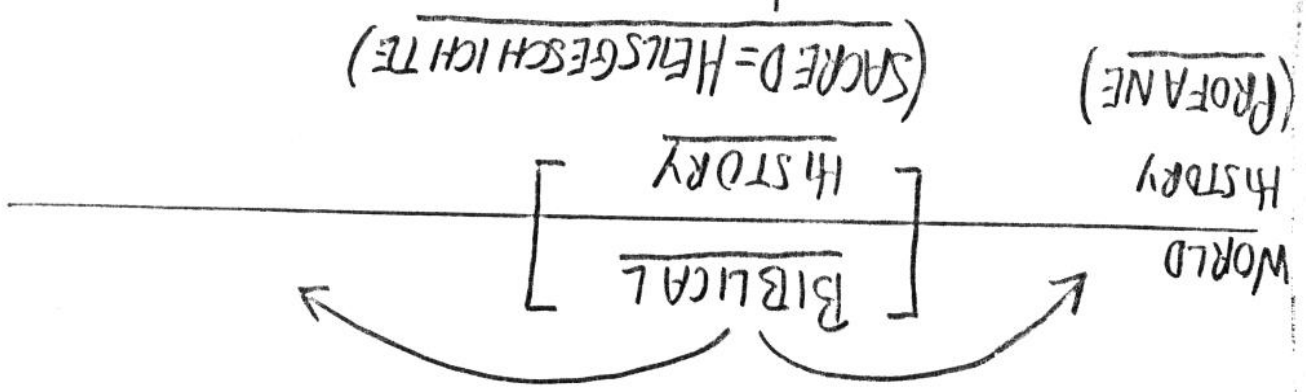
WHAT ARE THE CHARACTERISTICS

(AND LESSONS) OF HISTORY?

246

TWO ROLES:

- ① MEANS OF INTERPRETING WORLD HISTORY
- ② MEANS OF SAVING WORLD HISTORY



SIGNIFICANCE OF  
BIBLICAL HISTORY

## ① RECURRING ELEMENTS (STRUCTURE)

## ② OBEY LAW, STATUTES, ORDINANCES

(CF. SYNONYMS - KEEP, DO, HEARKEN, MAINTAIN, SERVE, OBEY, HEAR, ETC.) (INCL. OVERT) (REFS.)

## ③ LOVE

- GOD'S LOVE FOR ISRAEL (E.G., 5:10)

7:7-13 - STEADFAST, GRAVING/UN-DESERVING, EXPRESSION OF BEING CAUSAL, DISCRETIONARY, PURPOSEFUL, MORAL (RECIPROCAL), RELATED TO LOVE, ULTIMATELY DEPENDENT ON RECIPROCALITY

- ISRAEL'S LOVE FOR GOD (E.G., 6:4-5,

10:12-19 - TOTAL/UNDIVIDED, RESPONSIVE, INWARD (HEART), RELATED TO OBEEDIENCE & FEAR, ETC.)

- ISRAEL'S LOVE FOR SOJOURNERS (10:19)

## DEUT. 5-11 (CONT.)

(1a)

③ FEAR (5:29, 6:2, 13, 24, 10:12, 20, ETC.)④ HEART (6:6, 7:17, 8:2, 14, 9:4, 5, 10:16, 11:13, 16, 18) (INNER RING - REALM OF SMALL, ATTITUDE, MOTIVES, AND OF INTERPERSONAL RELATIONSHIP WITH GOD)QUESTIONS:

MEANING OF EACH? HOW RELATED TO EACH OTHER, AND MEANING OF RELATIONSHIPS? WHY EACH STRESSED? WHY RELATIONSHIPS STRESSED? IMPLICATIONS?

## DEUT. 5-11 (CONT.)

② MEANING OF "LOVE" &amp; "FEAR":

① LOVE = אהב = AHAV (CF. אהבה)

- TO BREATHE AFTER, LONG FOR, DESIRE, YEARN FOR (PS. 40:17, 70:5, 116:1)

- TO LOVE TO DO SOMETHING, TO DELIGHT IN SOMETHING (HOS. 12:8, IS. 56:10, JER. (TO LIKE))

- TO HAVE FONDNESS/AFFECTION FOR, DEVOTION, ATTACHMENT TO (FAMILY BOND)

CHARACTERIZED BY: INTENSITY, TOTALITY, INTERIORITY (TOWARDS)

② FEAR = יָרָא = YARE (CF. פֹּדָס)

(DEUT. 5:29, 6:2, 13, 24, 10:12, 20)

- TERROR, FRIGHT, DREAD (JOSHUA 9:24)

- REVERENCE, AWE (PROV. 1:7, CF. DEUT. 6:2)

③ RELATION BET. FEAR & LOVE = REVERENTIAL LOVE

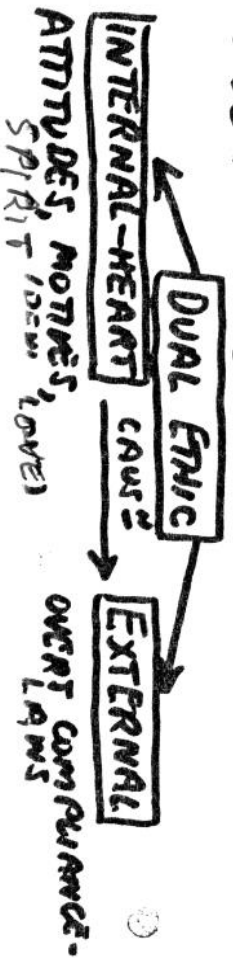
FRIGHT = REPUSSION - MUTUALLY EXCLUSIVE!  
LOVE = ATTRACTION



299 DT. 5-11

# "GOD'S REQUIREMENT" (10:12-13)

TRUE OBEDIENCE TO  
GOD'S LAW INVOLVES  
REVERENTIAL LOVE!  
WHY? BECAUSE OF THE  
CHARACTER OF TRUE  
OBEDIENCE!



①

300

DT. 5-11 (CONT)

- ④ GOD-MOTIVATED (VS MAN-MOTIVATED, HUMANISTIC)
- ⑤ GODLIKE (VS MANLIKE)
- ⑥ THOROUGH, TOTAL (VS PARTIAL, SELECTIVE) - INTER-SITY
- ⑦ SACRIFICIAL (VS NON-SACRIFICIAL)
- ⑧ REWARDING (VS NON-REWARDING)
- ⑨ FILIAL/FAMILIAL (VS SERVICE)

# DEUT. 12-26 - SPECIFIC LAWS

4

W	W	W	E	W	J P	W	J	M	M J F	S F	W S	S J W F	J	W
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

W = WORSHIP

P = POLITICS

E = ECONOMICS

M = MILITARY

J = JURISPRUDENCE

S = SOCIAL

F = FAMILY

301

THEOCRACY = RULE OF GOD OVER WHOLE OF LIFE (KINGDOM OF GOD)

302

DT. 12-26

TOPIC: "LOVE'S PROOF"

TEXT: DT. 13:3

ACCEPTANCE OF GOD'S RULE  
OVER THE WHOLE OF LIFE -  
NO COMPARTMENT<sup>N</sup> OF  
LIFE!

15

# DEUTERONOMY

⑤

<p>THEOCRACY: GOD'S RULE OVER TOTAL LIFE</p> <p>13:3</p>	<p>OBEDIENCE OF "MENTS"</p> <p>10:12-13</p>	<p>TEXT: 4:7,9</p> <p>OF HIS STORY)</p> <p>FORGET" (THE LESSON)</p> <p>TIME: "LEST YOU</p>
<p>SPECIFIC LAWS</p> <p>(THEO. OF OBEDIENCE)</p>	<p>REVIEW OF DECALOGUE</p> <p>CH. 11</p>	<p>REVIEW OF RECENT HISTORY</p> <p>(THEO. OF HIST.)</p> <p>4:43</p>

①

305

Dr. 27-30

I.

DRAMA AT EBAL & GERIZIM(27:1-28:68)A. INSTRUCTIONS PROPER(CH. 27)B. ELABORATION OFINSTRUCTIONS (28:1-19)(GEN 3)C. PREDICTION OF ISRAEL'SFUTURE CHOICE: DISOBEY →CURSE (CAPTIVITY - CF. MT.EBAL) - (28:20-68)(PART 2)DEUTERONOMYINSTRUCTIONS FOREBAL-GERIZIM DRAMA(THEO. OF ETHICS)FINAL ACTS OF MOSES:① COMMISSION OF JOSHUA② SONG③ BENEDICTION(THEOLOGY - 32)DEATHOFMOSES

33

34

ALTERNATIVESTIME: "LIFE'S GREAT" → "BEHOLD YOUR ROCK"TEXT: 30:15-20→ 32:3-4, 30-31

## DT. 27-30 (cont)

- II. COV. IN MOAB (29:1-21) - Am<sup>e</sup>
- III. PREDICTION OF CAPTIVITY
- AND RETURN (29:22-30:10)  
(PART<sup>2</sup>)
- IV. SUMMARY (30:11-20)

SERMON TIME: LIFE'S ALTERNATIVES

TEXT: 30:15-20

THEOLOGY OF ETHICS (CHOICES)

WHAT ARE VARIOUS EMPHASES  
RE ISRAEL'S CHOICES?

## DT. 27-30

THEOLOGY OF ETHICS (CHOICES)

- ① CHOICES ARE POSSIBLE -  
(VS) DETERMINISM
- ② CHOICES ARE ESSENTIALLY  
THEOLOGICAL - (VS) SECULARISM
- ③ CHOICES ARE INEVITABLE -  
(VS) NEUTRALISM, ESCAPIISM
- ④ CHOICES ARE LIMITED -  
(VS) EXISTENTIALISM
- ⑤ CHOICES ARE SERIOUS,  
CONSEQUENTIAL (VS) DETERM<sup>N</sup>/  
FREEDOM<sup>TY</sup>)



DT. 27-30 (CONT.)

⑥ CHOICES ARE FAR-REACHING (VS ETHICAL MYOPIA)

DT. 31-33

I. LEADERSHIP/LAW/APOSTASY & JUDGMENT

A. INSTALLATION OF JOSHUA AS LEADER (31:1-8, 14-15, 23)

B. LAW - WRITING OF LAW, PLACING OF LAW NEAR ARK OF COVT, READING OF LAW, CALLED TO OBEDIENCE TO LAW (31:9-13, 24-29)

C. APOSTASY OF ISRAEL & JUDGMENT OF GOD (31:16-22, 31:24-32:47)

THREE WITNESSES:

- SONG (31:19, 32:44-47)
- BOOK OF LAW (31:26)
- HEAVEN & EARTH (31:28-32:6)

## II. MOSES' DEATH ON MT. NEBO

COMMANDS (32:48-52; CF. CH. 34)

## III. FINAL BENEDICTION BY MOSES ON CHILDREN OF ISRAEL (33:1-29)

## YAHWEH SONG - THEOLOGY

(32:3f) (CF. EX. 15)  
(4)

## BEHOLD YOUR ROCK!

(4, 13, 15, 17, 30, 31, 37) (7:15 = tower)  
(CF. ISAIAH 40)

## CHARACTER OF GOD: (CF. REVS OF EXODUS)

- ① GREATNESS (3)
- ② PERFECTION OF WORK (4)
- ③ JUST WAYS (4)
- ④ FAITHFULNESS (4)

DT. 32

(2)

TO KNOW GOD IS  
THE HIGHEST MOTIVATION!

∴

TO CONFRONT PEOPLE  
WITH GOD IS TO MOTIVATE  
THEM!

"BEHOLD YOUR GOD"

(cf. IS. 40)

DT. - THEO. OF MOTIVATION  
(APPEAL TO GOD THROUGHOUT - ESPEC.  
ESSENCIALS OF COVT.)

DIVINE REV?

BEING → ACTIONS  
(HISTORICAL)

WHAT GOD HAS  
DONE IN THE  
PAST < BLESSING  
CURSE

WHAT GOD WILL  
DO IN THE FUTURE  
< BLESSING  
CURSE

ISRAEL'S SELF-CONCERN

- RESPONSE TO GOD < GRATITUDE  
LOVE, JOY, etc.  
FEAR

- CONCERN FOR CONSEQUENCES:

- WELL-BEING (vs)  
- HARSH/P/ DESTRUCTION

## THREE PRINCIPLES IN RETO ATONEMENT

### ① CRITICAL/BIBLICAL PRINCIPLE - A

TRADITIONAL VIEW SHOULD NOT BE  
ACCEPTED BEC. IT IS TRADITIONAL,  
OR EVEN BEC. ON A CERTAIN  
BASIS IT SOUNDS BIBLICAL - ONE'S  
VIEW SHOULD BE BASED ON A CARE-  
FUL AND INDUCTION EXAMINATION  
OF BIBLICAL EVIDENCE, AND A  
CRITICAL ASSESSMENT OF ALL  
THEORIES IN LIGHT OF THAT EVIDENCE.

### ② HISTORICAL PRINCIPLE - (SEE NEXT PG.)

### ③ HISTORIC PRINCIPLE - WHOLE OF SCRIPTURE; INC. WHOLE NT - WHOLE OF AUL, HE BREWSTER

## ISSUES IN ATONEMENT

### BASIC PRINCIPLE: A THEOLOGY OF THE

CROSS (ATONEMENT) SHOULD BE BASED

ON HISTORY: THE HISTORY OF THE AB-

RAHAMIC COVT, OF THE SYNAGOGIC COVT,

AND OF THE INCARNATION/Crucifixion,  
(RELATED TO INTERPERSONAL APPROPRIATE)

### ① THERE IS A HUMAN/DEMONIC DIMENSION

OF EVIL IN THE CROSS WHICH SHOULD BE  
TAKEN INTO ACCOUNT IN UNDERSTANDING  
THE ROLE OF A JUST GOD IN RELATION TO  
THE CRUCIFIXION. (CF. MK 15) (CROSS = MURDER)

### ② THE SYNAGOGIC LAW MAY NOT BE AS INEXORABLE

AS IT IS CLAIMED TO BE. (SEE, FOR  
EXAMPLE, THE CASE OF DAVID)

### ③ THE REASONS FOR CHRIST'S DEATH DO NOT

INVOLVE HIS ACCEPTING A LEGITIMATE

LEGAL PENALTY ON OUR BEHALF. INSTEAD,

UNJUST THE LAW WAS MISUSED AGAINST HIM, AND

LEGAL THE PENALTY HE PAID WAS ILLEGITIMATE

PENALTY AND ILLEGAL. THUS THOUGH HE SUFFERED

CANNOT THE CURSE OF THE LAW, BEC. IT WAS IM-

SANCTARY PROPERLY ADMINISTERED BY MURDER MEN,

LEGAL HE MAY NOT HAVE SUFFERED THE JUST

CURSE OF GOD. (CF. GAL. 3:13-14)

④ THE GOSPELS SUGGEST THAT JESUS TRIED TO

EVANGELIZE HIS CRUCIFIERS, AND THAT THERE

IS NO INDICATION OF A DIVINE DETERMINISM

WHICH DENIED FREEDOM AND RESPONS-

SIBILITY TO THOSE WHO MURDERED

CHRIST JESUS' CRUCIFIERS WERE FREE

HUMAN BEINGS, AND JESUS/GOD WANTED THEM

TO USE THEIR FREEDOM PROPERLY.

⑤ THERE IS NO EQUIVALENCE BETWEEN THE

PENALTY DUE THE SINNER AND THE SUFFERING

OF CHRIST, THUS BRINGING INTO QUESTION

A SUBSTITUTIONARY CONCEPT OF ATONEMENT.

THE SINNER'S PENALTY IS ETERNAL,

ETERNAL SPIRITUAL DEATH/WITHOUT HOPE. THERE

SEPARATE IS SERIOUS QUESTION WHETHER JESUS DIED

FROM SPIRITUALLY AT ALL, AND HE CERTAINLY

GOD! DID NOT DIE ETERNALLY OR WITHOUT

HOPE. HE REPEATEDLY FORGOT TO HIS

RES<sup>n</sup> IN CONNECTION WITH FORGETTING

HIS DEATH. HE DIED WITH THE HOPE OF

RESURRECTION AND THEREFORE JOYFULLY.

(CF. HEB. 12:2)

⑥ THE RE WAS COMMUNTY BET. FAITHFUL

AND SON IN THE ATONEMENT. GOD WAS IN

CHRIST RECONCILING THE WORLD TO HIMSELF. (III)



⑦ PENAL/PROPORTIONATE SATISFACTION  
OBVIATES THE BILATERAL CHARACTER  
OF ATONEMENT. / RECONCILIATION AND  
HAS AS ITS LOGICAL OUTCOME  
UNIVERSALISM, AND IN BOTH  
RESPECTS IT SEEMS TO DIFFER FROM THE  
BIBLICAL VIEW.

⑧ THE LAW DOES NOT ALLOW FOR  
SUBSTITUTION IN CASES OF CAPITAL  
PUNISHMENT. IN CASES WHERE MONEY IS  
INVOLVED, ONE MAY PAY ON BEHALF  
OF ANOTHER. BUT THERE IS NO CASE  
IN SCRIPTURE WHERE THE LEGAL PENALTY  
OF DEATH IS PAID BY A SUBSTITUTE.

⑨ THE BASIC PENALTY FOR VIOLATING  
Mosaic LAW IN A FLAGRANT WAY  
WAS PHYSICAL DEATH. SUCH DEATH  
WAS CARRIED OUT IN SPITE OF  
ANIMAL SACRIFICE AND IN SPITE  
OF THE ACTUAL EXPERIENCE OF  
ATONEMENT. THEREFORE, ATONEMENT  
LAY PRIMARILY IN THE SPIRITUAL  
SPHERE OF MAKING POSSIBLE  
THE RESTORATION OF RIGHT  
INTERPERSONAL CIVIL RELATIONS.

⑩ A HOLISTIC VIEW OF THE NT PRESENTATION  
OF ATONEMENT. INCLUDES MANY  
ELEMENTS:

① KENOSIS OF PAUL - INCARNATION  
OF JOHN 1 - ATONEMENT. WOULD <sup>NOT</sup> HAVE  
BEEN POSSIBLE WITHOUT THE INVOLVEMENT OF THE SON OF GOD WHO  
PARTICIPATED IN HUMAN EXISTENCE.

② LIFE OF CHRIST - NEEDED TO BE IN  
ABSOLUTE ACCORD W/ THE WILL OF  
GOD, AND HIS DEATH NEEDED TO  
FLOW FROM THAT OBEDIENCE. AN  
ACCIDENTAL DEATH, FOR EXAMPLE,  
WOULD NOT HAVE BEEN ATONING.

③ DEATH OF CHRIST - AS A RESULT OF  
THE FREEDOM OF WICKED MEN  
WHO COULD EXPRESS THEIR BUL  
BY MURDERING THE VERY

SON OF GOD BEC. HE FULFILLS FAITH-  
FULLY HIS MESSIANIC MISSION.

④ RESURRECTION OF CHRIST - A DEAD  
CHRIST CANNOT ATONE FOR SIN  
(CF. ROM. 4:25; 8:31-39)

⑤ ASCENSION, SESSION, AND CONTINUOUS  
INTERCESSION OF CHRIST - (CF. LEV.  
SYSTEM, ROM. 8:34; HEB.)

⑥ ESCHATOLOGICAL VICTORY & JUDGMENT (REV.)

3v1 B

JESUS' CROSS

INFERENTIAL READING

(COULD BE HYPOTHEMETICAL)

① THE CRUCIFIXION OF CHRIST WAS AN ACT OF MURDER (GOSPELS, ACTS) -

PREMISE #1

② GOD DID NOT / DOES NOT WANT MURDER (EX. 20; GOSPELS, ETC.) -

PREMISE #2

③ THEREFORE, GOD DID NOT WANT THE CRUCIFIXION OF CHRIST - INFERENTIAL CONCLUSION

(THOUGH HE MAY HAVE WANTED WHAT LED UP TO THE MURDER, AND FOREKNEW THE MURDER)

11e

11f

3v2

PARADOXICAL VIEW OF CROSS AS GOD'S WILL

GOD'S WILL

INCARNATION (DIVINE & HUMAN)

UNCOM-  
PROMISING  
(DIVINE)

WITHIN CONTEXT  
OF HUMAN  
FREEDOM  
(HUMAN)

(ATONEMENT WITH  
INTEGRITY/RIGHTNESS)

NOT GOD'S WILL

WICKED, MURDEROUS  
RESPONSE BY  
HUMAN & DEMONIC  
EVL

(ABUSE OF FREEDOM)

VS NON-PARADOXICAL  
VIEW

3v3

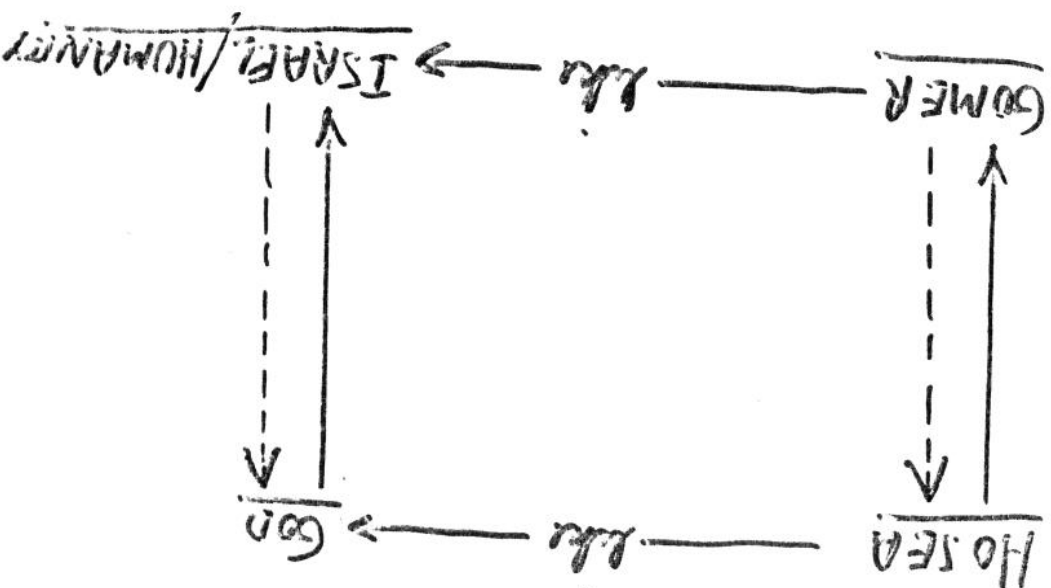
12

3v4

**CONCLUSION: NEED TO**

EXPLORE THE POSSIBILITY  
OF A COVENANTAL, INTER-  
PERSONAL, RELATIONAL  
MODEL OF ATONEMENT  
BASED ON COVT HISTORY,  
ESPECIALLY THE HISTORY  
OF THE INCARNATION  
(ANALOGY: HUMAN, INTER-  
PERSONAL RECONCILIATION-  
IMAGE OF MARRIAGE)

ATONEMENT. IS LIKE A RECONCILIATION  
BET. PARTNERS IN A MARRIAGE, ONE  
OF WHOM HAS BEEN UNFAITHFUL!



ANALOGY - INTERPERSONAL RECONCILIATION

315

ELEMENTS IN INTER-  
PERSONAL RECONC<sup>n</sup>/  
ATONEMENT.

- ① PERSONAL MOVEMENT OF OFFENDED PARTY TOWARD OFFENDING PARTY - OVERCOMING DISTANCE/ESTRANGEMENT AND MOVEMENT TOWARD SHARING THE LIFE OF THE OFFENDER: COMMUNICATION/RECONCILIATION.
- ② ACCEPTING THE SUFFERING/HURT RESULTING FROM THE RIGHTFULNESS OF THE OFFENDED PARTY AND THE SIN OF THE OFFENDER - INTERPERSONAL RECONCILIATION

316

INTERPERSONAL RECONC<sup>n</sup>

113

IS PAINFUL IN PERSONAL SENSE  
THOUGHT NOT IN LEGAL SENSE -  
COSTLY.

- ③ THERE IS VICARIOUSNESS IN INTERPERSONAL RECONC<sup>n</sup> - THE INNOCENT SUFFERS BECAUSE OF THE GUILTY, AND THE SUFFERING OF THE INNOCENT IS DONE ON BEHALF OF THE GUILTY AND IN ORDER TO EFFECT RECONCILIATION.
- ④ INTERPERSONAL RECONC<sup>n</sup> IS NECESSARILY BILATERAL - UNLESS THE OFFENDING PARTY ACCEPTS THE GRACIOUS OFFER



3v8

**INTERPERSONAL/RELATIONAL**  
**BILATERAL UNDERST<sup>2</sup> OF ATONEMENT.**

USA

**GOD**

(OBJECTIVE)

BOTH OBJECTIVE  
AND SUBJECTIVE  
ELEMENTS  
FOR FORGIVENESS/ATONEMENT  
IN FULLEST  
SENSE!

**INCARNATION**

①

**INDEPENDENT/  
ABSOLUTE**

① JESUS'

PRAYER-CROSS

② UNIVERSAL  
MOTIVATION.

**FAITH**

②

-DEPENDENT/  
RELATIVE

**HUMAN BEING**

(SUBJECTIVE)

3v7

**INTERPERSONAL REC<sup>2</sup>**

13

OF RECONC<sup>2</sup> BASED ON FAITH  
IN THE OFFER OF THE OFFENDED  
PARTY, THE DESIRE FOR REC<sup>2</sup>  
ON THE PART OF THE OFFENDED  
PARTY HAS NO BENEFIT FOR  
THE OFFENDER-ETHANAGEMENT.  
CONSEQUENT!

## INCARNA TIONAL/ INTERPERSONAL

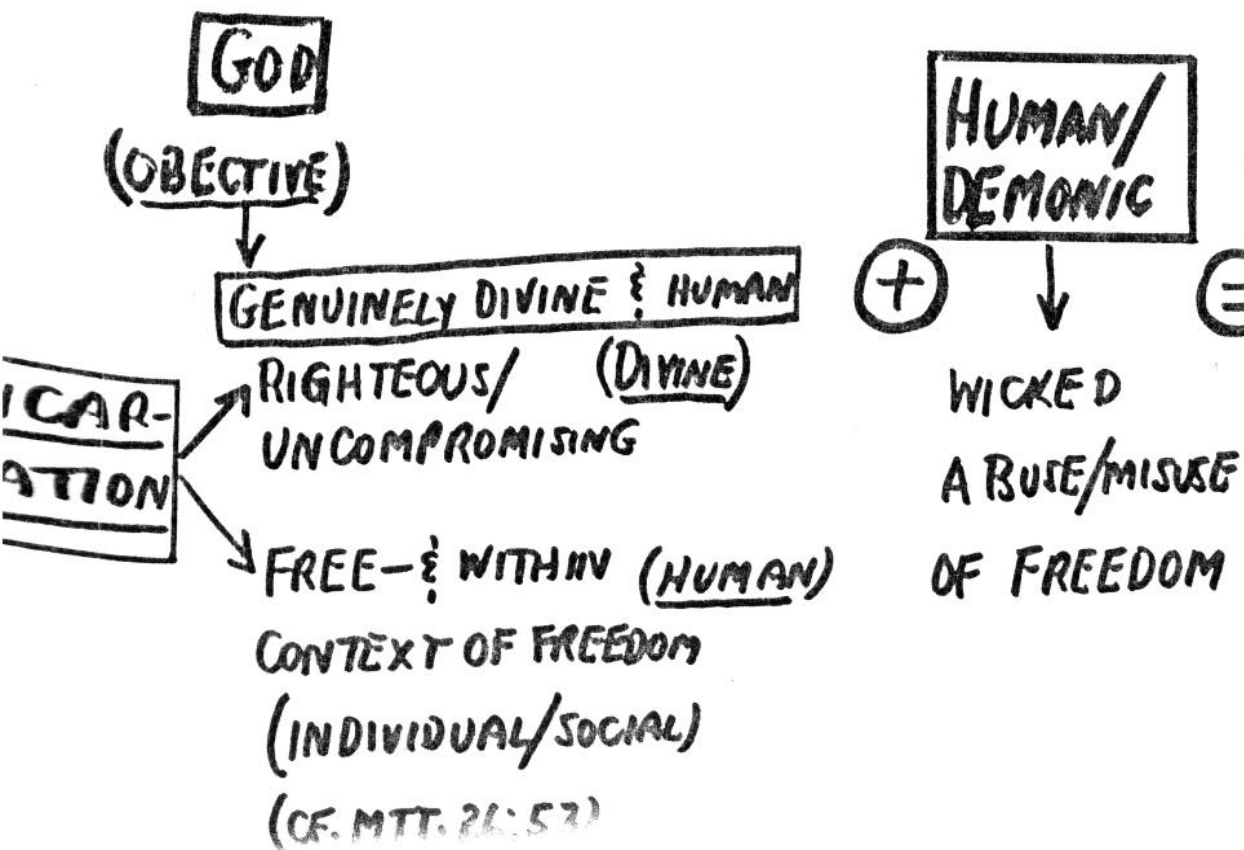
14

## ATTNEMENT

- ① DESCENT/EMPTYING/ INCARNATION =  
EMMANUEL (MTT. 1, JOHN, PHIL. 2)
- ② FORGIVENESS W/ RIGTHNESS/ INTEGRITY -  
FROM CRUCIF. (LK. 23:34)
- ③ WRATH & SUFFERING - SUFFERING CON-  
SEQUENCES OF ABHORRENCE OF SIN -  
HURT BY SIN OF OTHERS (GOSPELS)
- ④ LAW & SUFFERING - BORN UNDER  
LAW - SUBJECT TO LEGAL/ILLEGAL  
PENALTY - REVEALS RADICAL  
SHE COMMINES OF LAW - INTEGRITY/  
INFLUENCE (GAL. 3:13-14)

136

3A

COMPONENTS OF HIST. OF CRUC<sup>2</sup>

INCARNATION. ATONEMENT. (CAR)

15

331

## THE BURIAL OF MOSES

- ⑤ SUBJECT TO HUMAN FREEWILL;  
ITS ABUSE - INTEGRITY/RIGIDNESS -  
MUST BE LEADER/PROVOCATION/THREAT -  
BLAZER (MK.8, HEB. 12, 1 PETER)

- ⑥ SYMBOLIC (HGH PRINCE) (GOSPEL,  
HEB. 4, 5, 7)

- ⑦ OBSCURE - SUBTLE RECONCILIATION

JUST - BILATERAL - FAITH/FEAR -  
GIVE/TAKE (LIK. 23, JN. 1, ROM. 3)

(CE. VINCENT TAYLOR)

HOLISTIC VIEW OF ATMT.

ESSENTIAL: PRE-INCARNATE  
ACTIVITY, INCARNATION, LIFE,  
DEATH, RESURRECTION, INTERCESS.

By Nebo's lonely mountain,  
On this side Jordan's wave,  
In a vale in the land of Moab,  
There lies a lonely grave.  
And no man knows that sepulchre,  
And no man saw it e'er,  
For the angels of God upturned the sod  
And laid the dead man there.

That was the grandest funeral  
That ever passed on earth  
But no man heard the trampling  
Or saw that train go forth,  
Noiselessly as the daylight  
Comes back when night is done,  
And the crimson streak on ocean's cheek  
Cross into the great sun.

Noiselessly, as the springtime  
Her crown of verdure weaves,  
And all the trees on all the hills  
Open their thousand leaves;  
So without noise of music  
Or voice of them that wept,  
Silently down from the mountain's crown  
The great procession swept.

Perchance the bald old eagle  
On gray Beth-peor's heights,  
Out of his lonely eyrie  
Looked on the wondrous sight  
Perchance the lion stalking,  
Still shuns that hallowed spot;  
For beast and bird have seen and heard  
That which man knoweth not.

But when the warrior dieth,  
His comrades in the war  
With arms reversed and muffled drum,  
Follow his funeral car;  
They show the banners taken  
They tell his battles won,  
And after him lead his masterless steed  
While peals the minute-gun.

Amid the nobles of the land  
We lay the sage to rest,  
And give the bard an honored place,  
With costly marble dressed,  
In the greatminster transept  
Where lights like glories fall  
And the organ peals, and the sweet choir sing  
Along the emblazoned wall.

This was the truest warrior  
That ever buckled sword,  
This the most gifted poet,  
That ever breathed a word;  
And never earth's philosopher  
Traced with his golden pen,  
On the deathless page, truths half so sage  
As he wrote down for men.

And had he not high honor -  
The hillside for a pall,  
To lie in state while angels wait  
With stars for tapers tall,  
And the dark rock-pines, like tossing plumes  
Over his bier to wave  
And God's own hand in that lonely land,  
To lay him in the grave.

In that strange grave without a name,  
Whence his uncliffed clay  
Shall break again, O wondrous thought:  
Before the Judgment-day,  
And stand with glory wrapped around  
On the hills he never trod,  
And speak of the strife that won our life  
With the incarnate Son of God.

O lonely grave in Moab's land;  
O dark Beth-peor's hill  
Speak to these curious hearts of ours  
And teach them to be still,  
God hath His mysteries of Grace,  
Ways that we cannot tell,  
He hides them deep, like the hidden sleep  
Of him He loved so well.

-Cecil Francis Alexander